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CHRIST BLESSING THE CHILDREN.

MATTHEW X. 13-16

THE
PICTURE TESTAMENT,
FOR THE YOUNG.

CONTAINING
A HARMONY OF THE GOSPELS,
AND
THE ACTS OF THE APOSTLES.

ILLUSTRATED BY ENGRAVINGS.



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RELIGIOUS TRACT SOCIETY, 56, PATERNOSTER ROW.

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CONTENTS.

The Gospel History in the ensuing pages principally follows the plan of White's *Diatessaron*, and is in accordance with Newcome's *Harmony* as to the order of events. The narratives of all the Evangelists are given in one continuous history, in the words of the authorized version, but without the interruption of chapter and verse. A few brief explanatory notes are put to a few passages that might be obscure to the young.

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THE
PICTURE TESTAMENT.

PART I.

1. *Prefatory Declaration by St. Luke.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

2. *The Pre-existence and Divinity of the Word ; that is, Christ Jesus.*

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made. In him was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that

Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, “ This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

3. *The Angel appears to Zacharias.*

THERE was, in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, “ Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: And thou shalt have joy and gladness; and many shall

rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just : to make ready a people prepared for the Lord."

And Zacharias said unto the angel, "Whereby shall I know this ? for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless. And it came to pass that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elizabeth conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."

4. *The Angel's Salutation to Mary.*

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and

shalt call his name JESUS*. He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said Mary unto the angel, " How shall this be, seeing I know not a man?" And the angel answered and said unto her, " The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." And Mary said, " Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

5. *Mary visits Elizabeth. Mary magnifies the Lord.*

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, " Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? for lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." And Mary said, " My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts He

* Jesus signifies Saviour.

hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever." And Mary abode with her about three months, and returned to her own house.

6. *The Birth of John the Baptist, and the Thanksgiving of his Father Zacharias.*

Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her: and they rejoiced with her. And it came to pass, that, on the eighth day, they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, "Not so: but he shall be called John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue loosed; and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!" And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in

holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.”

7. An Angel appears to Joseph, and declares the Birth of the promised Saviour.

Now the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make a public example, was minded to put her away privily. But, while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, “Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,” which, being interpreted, is God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son.

8. The Birth of Jesus at Bethlehem.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed*. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one

* Or registered.

into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

9. *The Genealogy of Christ according to St. Matthew.*

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias, and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon ; and after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David are fourteen generations ; and from David until the carrying away

into Babylon are fourteen generations: and from the carrying away into Babylon unto Christ are fourteen generations*.

10. *Another Genealogy from St. Luke.*

JESUS was (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the

* Lightfoot considers that St. Matthew wrote his gospel particularly for the Jews; he therefore proves Christ to be their Messiah, the heir of the throne of David, by legal descent from Abraham and David. But St. Luke, addressing the Gentiles, to whom the promise had been given before the Levitical dispensation, proves the same Christ to be the predicted Seed of the woman, the son of Adam, the son of God. Matthew speaks of sons, properly such, and gives the genealogy of Joseph. Luke gives the genealogy of Mary, who, being the wife of Joseph, the latter was, according to the custom of the Jews, inserted as the son of her father. Joseph, the son of Jacob, according to St. Matthew, was son-in-law of Heli according to St. Luke. The genealogies unite in Zorobabel, the son of Salathiel. Townsend has given a full account of the satisfactory explanations which have been given of the difficulties which appear in these genealogies.

son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

11. *An Angel appears to some Shepherds, and tells them of the Birth of Jesus.*



AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ* the Lord. And this shall be a

* Christ signifies anointed.

sign unto you ; Ye shall find a babe wrapped in swaddling-clothes, lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, “ Glory to God in the highest, and on earth peace, good-will towards men.”

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, “ Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.” And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

12. *Christ circumcised and presented in the Temple.*

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord ; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves or two young pigeons *.

And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the Consolation of Israel † ; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord’s Christ. And he came by the Spirit into the temple :

* The offering of the poor. The rich offered a lamb, Exod. xiii. 2. Levit. xii. 6.

† The Messiah.



and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, “ Lord, now lettest thou



thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel.” And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary, his mother, “ Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against* ; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.”

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity† : and she was a widow of about fourscore and four years which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

* Christ shall encounter opposition in the world, Isa. viii. 14.

† She was married when very young, was a wife but seven years, and remained afterwards a widow.

13. *The Wise Men from the East. Flight of Joseph and Mary into Egypt. Herod's Slaughter of the Children near Bethlehem. Joseph and Mary return to Nazareth.*

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king*, behold, there came wise men from the east to Jerusalem, saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”



When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ should be born. And they said unto him, “In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.” Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, “Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.”

* There were three Herods: Herod the Great, Herod Antipas, and Herod Agrippa. The one here mentioned is Herod the Great.

When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, “ Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.” When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, “ Out of Egypt have I called my son.”

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts



thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the

prophet, saying, “In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, “Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life.” And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”



14. *Jesus taken to Jerusalem when he is twelve Years of Age.*

AND the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolks and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding

and answers. And when they saw him, they were amazed : and his mother said unto him, “ Son, why hast thou thus dealt with us? behold, thy father and I have sought thee



sorrowing.” And he said unto them, “ How is it that ye sought me? wist ye not that I must be about my father’s business?” And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

15. *The Ministry of John the Baptist.*

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;—as it is written in the prophets, “ Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—

Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ; and all flesh shall see the salvation of God.”—And the same John had his raiment of camel’s hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, “ O generation of vipers, who hath warned you to flee from the wrath to come ! bring forth, therefore, fruits meet for repentance ; and think not to say within yourselves, We have Abraham to our father ; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

And the people asked him, saying, “ What shall we do then ? ” He answereth, and saith unto them, “ He that hath two coats, let him impart to him that hath none : and he that hath meat, let him do likewise.” Then came also publicans to be baptized, and said unto him, “ Master, what shall we do ? ” And he said unto them, “ Exact no more than that which is appointed you.” And the soldiers likewise demanded of him, saying, “ And what shall we do ? ” And he said unto them, “ Do violence to no man, neither accuse any falsely ; and be content with your wages.”

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not ; John answered, saying unto them all, “ I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire : whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable.”



PART II.

1. *Christ baptized by John.*

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, “ I have need to be baptized of thee, and comest thou to me ? ” And Jesus answering, said unto him, “ Suffer it to be so now ; for thus it becometh us to fulfil all righteousness.” Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending in a bodily shape like a dove, and lighting upon him : and lo, a voice from heaven, saying, “ This is my beloved Son, in whom I am well pleased.”

And Jesus himself began to be about thirty years of age.

2. *The Temptation of Christ.*

AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil—and was with the wild beasts. And in those days he did eat nothing : and when they were ended, he afterward hungered. And the devil said unto him, “ If thou be the Son of God, command this stone that it be made bread.” And Jesus answered, “ It is written, ‘ That man shall not live by bread alone, but by every word of God.’ ”

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, “ If thou be the Son of God, cast thyself down from hence : for it is written, ‘ He shall give his angels charge over thee, to keep thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.’ ” And Jesus answering, said unto him, “ It is said, ‘ Thou shalt not tempt the Lord thy God.’ ”

And the devil taking him up into an high mountain, showed unto him all the kingdoms of the world, in a

moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine." And Jesus answered and said unto him, "Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' "

And when the devil had ended all the temptation, he departed from him for a season. And, behold, angels came and ministered unto him.

3. The Testimony of John the Baptist to Jesus.

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed and denied not; but confessed, "I am not the Christ." And they asked him, "What then? Art thou Elias?" And he saith, "I am not." "Art thou that prophet?" And he answered, "No." Then said they unto him, "Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." And they which were sent were of the Pharisees. And they asked him, and said unto him, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John answered them, saying, "I baptize with water: but there standeth one among you whom ye know not: he it is, who, coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose." These things were done in Bethabara, beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water." And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize

with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw, and bare record that this is the Son of God."

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, "Behold the Lamb of God!" And the two disciples heard



him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, "What seek ye?" They said unto him, "Rabbi (which is to say, being interpreted, Master) where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, "We have found the Messias," which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon, the son of Jona: thou shalt be called Cephas," which is, by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, " We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said unto him, " Can there any good thing come out of Nazareth?" Philip saith unto him, " Come and see." Jesus saw Nathanael coming to him, and saith of him, " Behold an Israelite indeed, in whom is no guile!" Nathanael saith unto him, " Whence knowest thou me?" Jesus answered and said unto him, " Before that Philip called



thee, when thou wast under the fig-tree, I saw thee." Nathanael answered and saith unto him, " Rabbi, thou art the Son of God; thou art the King of Israel." Jesus answered and said unto him, " Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these." And he saith unto him, " Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

4. *The Marriage-Feast at Cana in Galilee.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, " They have no wine." Jesus saith unto her, " Woman, what have

I to do with thee? mine hour is not yet come." His mother saith unto the servants, " Whatsoever he saith unto you, do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, " Fill the waterpots with water." And they filled them up to the brim. And he saith unto them, " Draw out now, and bear unto the governor of the feast." And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, " Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.



PART III.

1. *Jesus goes up to Jerusalem at the Passover, and casts out of the Temple those that bought and sold therein.*

AND the Jews' passover was at hand ; and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting : and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ; and said unto them that sold doves, “ Take these things hence ; make not my Father's house an house of merchandise.” And his disciples remembered that it was written, “ The zeal of thine house hath eaten me up.”

Then answered the Jews, and said unto him, “ What sign shovest thou unto us, seeing that thou doest these things?” Jesus answered and said unto them, “ Destroy this temple, and in three days I will raise it up.” Then said the Jews, “ Forty and six years was this temple in building, and wilt thou rear it up in three days?” But he spake of the temple of his body. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them ; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man : for he knew what was in man.

2. *Nicodemus comes to Jesus by Night.*

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, “ Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.” Jesus answered and

said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."



Nicodemus saith unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

"And as Moses lifted up the serpent in the wilderness,

even so must the Son of man be lifted up ; that whosoever believeth in him should not perish, but have eternal life.

“ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

“ He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

3. John the Baptist bears Testimony to the Superiority of Jesus.

AFTER these things came Jesus and his disciples into the land of Judea ; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there : and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, “ Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.” John answered and said, “ A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this, my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth ; he that cometh from heaven is above all. And what he hath seen

and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

And many other things in his exhortation preached he unto the people.

4. Jesus goes into Galilee, when John the Baptist was put into Prison. His Discourse with the Woman of Samaria.



Now after that John was put in prison, Jesus came into Galilee.

For Herod* himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

* Herod Antipas, the son of Herod the Great.

And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well : and it was about the sixth hour. There cometh a woman of Samaria to draw water : Jesus saith unto her, "Give me to drink." (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water." The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ?" Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus saith unto her, "Go, call thy husband, and come hither." The woman answered and said, "I have no husband." Jesus said unto her, "Thou hast well said, I have no husband : for thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly." The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what : we know what we worship : for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a Spirit : and they that wor-

ship him must worship him in spirit and in truth." The woman saith unto him, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, "What seekest thou?" or, "Why talkest thou with her?" The woman then left her water-pot, and went her way into the city, and saith to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, "Master, eat." But he said unto them, "I have meat to eat that ye know not of." Therefore said the disciples one to another, "Hath any man brought him aught to eat?" Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, "He told me all that ever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

5. Jesus preaches the Gospel in Galilee. He heals the Son of a Nobleman who lay sick at Capernaum.

Now after two days he departed thence, and went into Galilee, preaching the gospel of the kingdom of God, and saying, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

And there went out a fame of him through all the region round about.

For Jesus himself testified, That a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, “ Except ye see signs and wonders, ye will not believe.” The nobleman saith unto him, “ Sir, come down ere my child die.” Jesus saith unto him, “ Go thy way; thy son liveth.” And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, “ Thy son liveth.” Then inquired he of them the hour when he began to amend. And they said unto him, “ Yesterday, at the seventh hour, the fever left him.” So the father knew that it was at the same hour, in the which Jesus said unto him, “ Thy son liveth.” And himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

6. Jesus expounds the Prophet Isaiah at Nazareth, where the People attempt his Life.

And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the

sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, (Isa. lxi. 1, 2,) "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, "This day is this scripture fulfilled in your ears." And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?" And he said unto them, "Ye will surely say unto me this proverb, 'Physician, heal thyself:' whatsoever we have heard done in Capernaum, do also here in thy country." And he said, "Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

And, leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."

7. *The miraculous Draught of Fishes. Jesus calls Simon and Andrew, and James and John.*

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now, when he had left speaking, he said unto Simon, “Launch out into the deep, and let down your nets for a draught.” And Simon, answering, said unto him, “Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net.” And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he



fell down at Jesus' knees, saying, “Depart from me; for I am a sinful man, O Lord.” For he was astonished, and all that were with him, at the draught of the fishes which they

had taken : and so was also James, and John, the sons of Zebedee, which were partners with Simon.

And Jesus said unto them, “ Come ye after me, and I will make you to become fishers of men.” And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship, mending their nets. And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

8. Jesus heals a Demonic at Capernaum.

AND they went into Capernaum ; and straightway on the sabbath-day he entered into the synagogue, and taught. And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit ; and he cried out, saying, “ Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God.” And Jesus rebuked him, saying, “ Hold thy peace, and come out of him.” And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, “ What thing is this ? what new doctrine is this ? for with authority commandeth he even the unclean spirits, and they do obey him.” And immediately his fame spread abroad throughout all the region round about Galilee.

9. Jesus teaches, and works Miracles throughout Galilee.

AND when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever. And he came and took her by the hand, and lifted her up ; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and

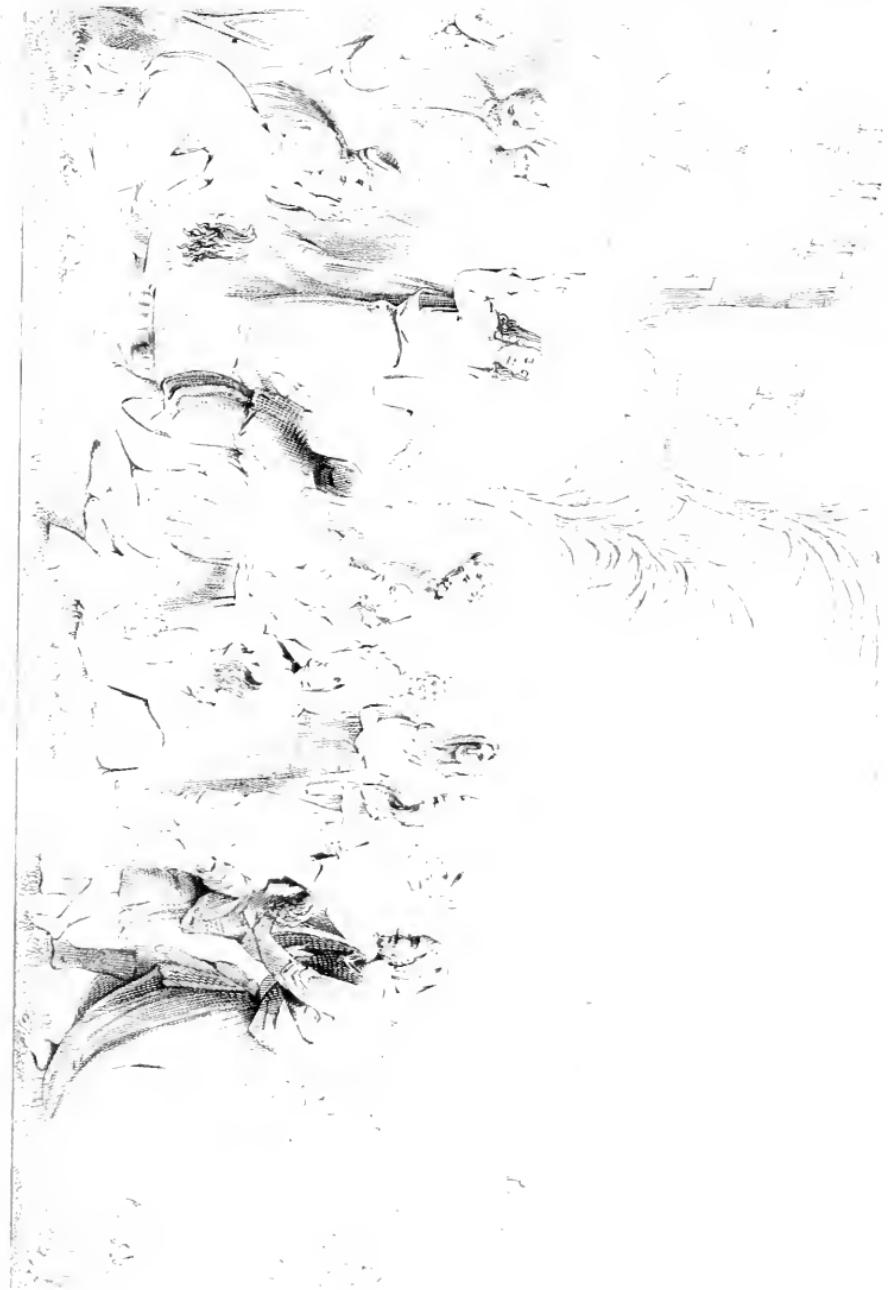
he cast out the spirits with his word, and healed all that were sick : that it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities, and bare our sicknesses," Isa. liii. 4.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, "All men seek for thee." And he said unto them, "Let us go into the next towns, that I may preach there also ; for therefore came I forth."

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

10. *Jesus heals a Leper.*

AND it came to pass, when he was in a certain city, behold a man full of leprosy ; who, seeing Jesus, fell on his face, and besought him, saying, "Lord, if thou wilt, thou canst make me clean." And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "I will ; be thou clean." And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away ; and saith unto him, "See thou say nothing to any man ; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places : and great multitudes came together to hear, and to be healed by him of their infirmities.



11. *Jesus heals a Paralytic.*

AND again he entered into Capernaum. And it came to pass on a certain day, as he was teaching, that there were pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the



multitude, they went upon the housetop, and let him down through the tiling*, with his couch, into the midst before

* Or covering. The eastern houses have flat tops, and are built round a court-yard, over which an awning is sometimes stretched. This covering being removed, the paralytic was let down to Jesus, who sat in the court-yard teaching.

Jesus. And when he saw their faith, he said unto him, "Man, thy sins are forgiven thee." And the scribes and pharisees began to reason, saying, "Who is this which speaketh blasphemies? who can forgive sins, but God alone?" But when Jesus perceived their thoughts, he answering said unto them, "What reason ye in your hearts? whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up, and walk? but that ye may know that the Son of Man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house." And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, "We have seen strange things to day."

12. *Matthew is called.*

AND he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.



And as he passed by, he saw Levi, the son of Alpheus, sitting at the receipt of custom, and said unto him, "Follow me." And he left all, rose up, and followed him.

PART IV.

1. *The Healing of an infirm Man at the Pool of Bethesda, in Jerusalem.*

AFTER this there was a feast of the Jews ; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, “ Wilt thou be made whole ? ” The impotent man answered him, “ Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming another steppeth down before me.” Jesus saith unto him, “ Rise, take up thy bed, and walk.” And immediately the man was made whole, and took up his bed and walked : and on the same day was the sabbath.

The Jews, therefore, said unto him that was cured, “ It is the sabbath-day : it is not lawful for thee to carry thy bed.” He answered them, “ He that made me whole, the same said unto me, ‘ Take up thy bed, and walk.’ ” Then asked they him, “ What man is that which said unto thee, ‘ Take up thy bed and walk ? ’ ” And he that was healed wist not who he was ; for Jesus had conveyed himself away, a multitude being in that place. Afterwards Jesus findeth him in the temple, and said unto him, “ Behold, thou art made whole : sin no more, lest a worse thing come unto thee.” The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

But Jesus answered them, “ My Father worketh hitherto,

and I work." Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus, and said unto them, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth : and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this : for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. I can of mine ownself do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me.

" If I bear witness of myself, my witness is not true. There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man : but these things I say, that ye might be saved. He was a burning and a shining light : and ye were willing for a season to rejoice in his light.

" But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath

sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you ; for whom he hath sent, him ye believe not.

“ Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. And ye will not come to me, that ye might have life.

“ I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father’s name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only !

“ Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me ; for he wrote of me. But if ye believe not his writings, how shall ye believe my words ? ”

2. *The Pharisees censure the Disciples of Jesus for plucking Ears of Corn on the Sabbath.*



AND it came to pass on the second sabbath after the first, that he went through the corn fields ; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the pharisees said unto them,

“ Why do ye that which is not lawful to do on the sabbath-days ? ” And Jesus answering them, said, “ Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him ; how he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless ? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, ‘ I will have mercy, and not sacrifice,’ ye would not have condemned the guiltless.

“ The sabbath was made for man, and not man for the sabbath : therefore the Son of man is Lord of the sabbath.”

*3. Jesus heals a Man with a withered Hand on the Sabbath.
The Pharisees take Counsel to destroy him.*

AND when he was departed thence, he went into their synagogue : and there was a man whose right hand was withered. And the scribes and pharisees watched him, whether he would heal on the sabbath-day ; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, “ Rise up, and stand forth in the midst.” And he arose and stood forth. And they asked him, saying, “ Is it lawful to heal on the sabbath-days ? ” Then said Jesus unto them, “ I will ask you one thing : Is it lawful on the sabbath-days to do good, or to do evil ? to save life, or to destroy it ? ” And he said unto them, “ What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out ? how much then is a man better than a sheep ! ” But they held their peace. And when he looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, “ Stretch forth thine hand.” And he stretched it out, and his hand was restored whole as the other.

And the pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea : and a great multitude from Galilee fol-

lowed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship* should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, “Thou art the Son of God.” And he straitly charged them that they should not make him known.

That it might be fulfilled which was spoken by Esaias the prophet, saying, “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.”

4. *Jesus retires to a Mountain to pray. He calls his Disciples to him, chooses the twelve Apostles, and heals many.*



AND it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God.

* Or boat.

And when it was day, he calleth unto him whom he would: and they came unto him. And he ordained twelve, (that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils,) whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder;) Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon, called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

5. *The Sermon on the Mount.*

AND seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth, saying, “Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that



are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire*. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into

* “Raca” is a term of contempt, signifying an empty, senseless wretch. “Thou fool,” signifies, Thou wicked, impious villain.

prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

“ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell*. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

“ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

“ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

“ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,

* This means that anything which would lead to sin, though it were dear as a right eye or right hand, must be given up.

and persecute you ; that ye may be the children of your Father, which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what thank have ye ? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.”

6. *Continuation of Sermon on the Mount. The Lord's Prayer.*

“ **T**AKE heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth ; that thine alms may be in secret : and thy Father, which seeth in secret, himself shall reward thee openly.

“ **A**nd when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do : for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them : for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy

kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

“ For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

“ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

“ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

“ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

“ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them; are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one

of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ! therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

7. Continuation of the Sermon on the Mount.

" JUDGE not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven : give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." And he spake a parable unto them, " Can the blind lead the blind ? shall they not both fall into the ditch ? the disciple is not above his master : but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye ? or how wilt thou say to thy brother, ' Let me pull out the mote out of thine eye ; ' and behold a beam is in thine own eye ! thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

" Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

" Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone ? or, if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children,

how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

“Not every one that saith unto me, ‘Lord, Lord,’ shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, ‘Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?’ And then will I profess unto them, ‘I never knew you: depart from me, ye that work iniquity.’

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes. When he was come down from the mountain, great multitudes followed him.



8. The Centurion's Servant healed.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, "That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, "Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, "I say unto you, I have not found so great faith, no, not in Israel. Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." And they that were sent, returning to the house, found the servant whole that had been sick.

9. The Son of a Widow at Nain is raised from the Dead.

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." And he came and touched the bier: and they that bare him

stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak.



And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, "That a great prophet is risen up among us;" and, "That God hath visited his people." And this rumour of him went forth throughout all Judea, and throughout all the region round about.

10. *Disciples sent by John the Baptist come to Jesus.*

AND the disciples of John showed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, "Art thou he that should come? or look we for another?" When the men were come unto him, they said, "John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?" And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed,

the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

And when the messengers of John were departed, he began to speak unto the people concerning John, " What went ye out into the wilderness for to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet. For this is he, of whom it is written 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.' Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, " Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, ' We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.' For John the Baptist came neither eating bread nor drinking wine; and ye say, ' He hath a devil.' The Son of man is come eating and drinking: and ye say, ' Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!' But Wisdom is justified of all her children."



11. Jesus upbraids those who saw his mighty Works, and believed not. He invites the weary and heavy laden to come to Him.

THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

At that time Jesus answered and said, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

12. A Woman, who had been a Sinner, anoints the Feet of Jesus.

AND one of the pharisees desired him that he would eat with him. And he went into the pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet

with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.



Now when the pharisee which had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Master, say on." "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" Simon answered and said, "I suppose that he to whom he forgave most!" And he said unto him, "Thou hast rightly judged." And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." And he said unto her, "Thy sins are forgiven." And they that sat at meat

with him began to say within themselves, “ Who is this that forgiveth sins also ? ” And he said to the woman, “ Thy faith hath saved thee ; go in peace . ”

13. Jesus heals a Demoniac. The Scribes and Pharisees blaspheme the Holy Spirit.

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. And the twelve were with him, and certain women which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others, which ministered unto him of their substance.

And they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him : for they said, “ He is beside himself . ”

Then was brought unto him one possessed with a devil, blind and dumb : and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, “ Is not this the son of David ? ”

But when the pharisees heard it, they said, “ This fellow doth not cast out devils, but by Beelzebub the prince of the devils . ” And Jesus knew their thoughts, and said unto them, “ Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : and if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? and if I by Beelzebub cast out devils, by whom do your children cast them out ? therefore they shall be your judges . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you . Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house . He that is not with me is against me ; and he that gathereth not with me scattereth abroad . Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men,

but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come; because they said, He hath an unclean spirit. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

14. The Scribes and Pharisees reproved for seeking a Sign.

THEN certain of the scribes and of the pharisees answered, saying, "Master, we would see a sign from thee." But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If

thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, 'I will return into my house from whence I came out;' and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

15. *Who are truly blessed.*

AND it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked." But he said, "Yea rather, blessed are they that hear the word of God, and keep it."

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. And they could not come at him for the press. Then one said unto him, "Behold, thy mother and thy brethren stand



without, desiring to speak with thee." But he answered and said unto him that told him, "Who is my mother?

and who are my brethren?" And he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

16. Jesus denounces Woes against the hypocritical Pharisees, Scribes, and Teachers of the Law.

AND as he spake, a certain pharisee besought him to dine with him: and he went in, and sat down to meat. And when the pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, "Now do ye pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." Then answered one of the lawyers, and said unto him, "Master, thus saying thou reproachest us also." And he said, "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, 'I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple:' verily I say unto you, It shall be required of

this generation. Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye enter not in yourselves, and them that were entering in ye hindered." And as he said these things unto them, the scribes and the pharisees began to urge him vehemently, and to provoke him to speak of many things : laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

17. Jesus cautions his Disciples against the Pharisees.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, " Beware ye of the leaven of the pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : Fear him, which, after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? but even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God : but he that denieth me before men shall be denied before the angels of God. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say : for the Holy Ghost shall teach you in the same hour what ye ought to say."

18. Jesus cautions against Covetousness, and to be watchful.

AND one of the company said unto him, " Master, speak to my brother, that he divide the inheritance with me." And he said unto him, " Man, who made me a judge or a divider

over you?" And he said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he posseseth."

And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?' So is he that layeth up treasure for himself, and is not rich toward God.

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Then Peter said unto him, "Lord, speakest thou this parable unto us, or even to all?" And the Lord said, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath. But

and if that servant say in his heart, ‘ My lord delayeth his coming ;’ and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.

“ I am come to send fire on the earth : and what will I, if it be already kindled ? but I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division : for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother : the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.”

And he said also to the people, “ When ye see a cloud rise out of the west, straightway ye say, ‘ There cometh a shower ;’ and so it is. And when ye see the south wind blow, ye say, ‘ There will be heat ;’ and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ?

“ Yea, and why even of yourselves judge ye not what is right ? when thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.”

19. *Warning to Repentance.*

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, “ Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.” He spake also this parable; “ A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, ‘ Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.’ ”

20. *The Parable of the Sower. Why Jesus spoke in Parables.*

THE same day went Jesus out of the house, and sat by the sea-side. And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, “ Hearken: Behold there went out a sower to sow: and it came to pass, as he sowed, some fell by the wayside, and it was trodden down; and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good

ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an



hundred." And when he had said these things, he cried, " He that hath ears to hear, let him hear."

And when he was alone, they that were about him, with the twelve, asked of him the parable saying, " What might this parable be ? and why speakest thou unto them in parables ? " And he said unto them, " Unto you it is given to know the mystery of the kingdom of God : but unto them that are without, all these things are done in parables. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, that seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and their sins should be forgiven them. And in them is fulfilled the prophecy of Esaias, which saith, ' By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and

should understand with their heart, and should be converted, and I should heal them.' But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

" Hear ye therefore the parable of the sower. The sower soweth the word. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word ; and the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."

21. *Other Parables.*

" No man, when he hath lighted a candle*, covereth it with a vessel, or putteth it under a bed ; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest ; neither any thing hid, that shall not be known and come abroad. Take heed, therefore, how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Another parable put he forth unto them, saying, " The kingdom of heaven is likened unto a man which sowed good seed in his field ; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then

* Lamp.

appeared the tares also. So the servants of the householder came and said unto him, ‘Sir, didst not thou sow good seed in thy field? from whence then hath it tares?’ He said unto them, ‘An enemy hath done this.’ The servants said unto him, ‘Wilt thou then that we go and gather them up?’ But he said, ‘Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.’” And he said, “So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”

Another parable put he forth unto them, saying, “The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

Another parable spake he unto them: “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” All these things spake Jesus unto the multitude in parables; as they were able to hear it. And without a parable spake he not unto them: (and when they were alone, he expounded all things to his disciples;) that it might be fulfilled which was spoken by the prophet, saying, “I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, “Declare unto us the parable of the tares of the field.” He answered, and said unto them, “He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the

angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

“ Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

“ Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls ; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

“ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.” Jesus saith unto them, “ Have ye understood all these things ? ” They say unto him, “ Yea, Lord.” Then said he unto them, “ Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” And it came to pass, that, when Jesus had finished these parables, he departed thence.

22. *Jesus stills the Tempest on the Sea of Galilee.*

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, “ Master, I will follow thee whithersoever thou goest.” And Jesus saith unto him, “ The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head.”

And another of his disciples said unto him, “ Lord, suffer

me first to go and bury my father." But Jesus said unto him, "Follow me; and let the dead bury their dead; but go thou and preach the kingdom of God."

And another also said, "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." And Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

And when he was entered into a ship, his disciples followed him, and they launched forth. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves.



And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, "Master, carest thou not that we perish?" And he arose, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm. And he said unto them, "Why are ye so fearful? how is it that ye have no faith?" And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

23. Jesus heals a Demoniac at Gadara.

AND they came over unto the other side of the sea, into the country of the Gadarenes, which is over against Galilee. And when he was come out of the ship, immediately there met him out of the tombs a man, who had devils a long time, and ware no clothes; who had his dwelling among the tombs: and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." For he said unto him, "Come out of the man, thou unclean spirit." And he asked him, "What is thy name?" And he answered, saying, "My name is Legion; for we are many." And he besought him much that he would not send them away out of the country, into the deep. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, "Send us into the swine, that we may enter into them." And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country, and they went out to see what it was that was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again. Now the man out of whom the devils were departed, besought him that

he might be with him. Howbeit Jesus suffered him not, but saith unto him, " Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

24. Levi's Feast. The Raising of Jairus' Daughter.

AND he entered into a ship, and passed over, and came into his own city. And much people gathered unto him, for they were all waiting for him.

And Levi made him a great feast in his own house. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the pharisees saw it, they said unto his disciples, " Why eateth your Master with publicans and sinners?" But when Jesus heard that, he said unto them, " They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Then came to him the disciples of John, saying, " Why do we and the pharisees fast oft, but thy disciples fast not?" And Jesus said unto them, " Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

And he spake also a parable unto them; " No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles,* else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."

While he spake these things unto them, behold, there

* The wine-bottles or vessels in the east were made of leather, the skins of animals.

cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, "My little daughter lieth at the point of death, (for he had one only daughter,) I pray thee, come and lay thy hands on her, that she may be healed, and she shall live." And Jesus arose, and followed him, and so did his disciples, and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, "If I may touch but his clothes, I shall be whole." And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus said, "Who touched me?" When all denied, Peter and they that were with him said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" And Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me." And when the woman saw that she was not hid, she came trem-



bling, and falling down before him, she declared unto him before all the people for what cause she had touched him,

and how she was healed immediately. And he said unto her, " Daughter, be of good comfort : thy faith hath made thee whole ; go in peace, and be whole of thy plague."

While he yet spake, there came from the ruler of the synagogue's house certain which said, " Thy daughter is dead : why troublest thou the Master any further ?" As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, " Be not afraid, only believe, and she shall be made whole." And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, " Why make ye this ado, and weep ? the damsel is not dead, but sleepeth." And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, " Talitha, cumi ;" which is, being interpreted, Damsel, I say unto thee,



Arise. And straightway the damsel arose, and walked ; for she was of the age of twelve years. And they were astonished with great astonishment. And he charged them

straitly that no man should know it; and commanded that something should be given her to eat. And the fame hereof went abroad into all that land.

25. Jesus heals two blind Men. He casts out a dumb spirit. The Pharisees again blaspheme.

AND when Jesus departed thence, two blind men followed him, crying, and saying, “Thou son of David, have mercy on us.” And when he was come into the house, the blind men came to him: and Jesus saith unto them, “Believe ye that I am able to do this?” They said unto him, “Yea, Lord.” Then touched he their eyes, saying, “See that no man know it.” But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, “It was never so seen in Israel.” But the pharisees said, “He casteth out devils through the prince of the devils.”

26. Jesus visits Nazareth, and is again rejected there.

AND he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, “Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? whence then hath this man all these things?” And they were offended in him. But Jesus said unto them, “A prophet is not without honour, but in his own country, and among his own kin, and in his own house.” And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

27. The twelve Apostles instructed, and sent forth.

BUT when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, “ The harvest truly is plenteous, but the labourers are few ; pray ye therefore the lord of the harvest, that he will send forth labourers into his harvest.”

And when he had called unto him the twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. And he began to send them forth by two and two ; and commanded them, saying, “ Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, not yet staves : for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

“ Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the

Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household ! Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in darkness, that speak ye in light : and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven. Think not that I am come to send peace on earth : I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it : and he that loseth his life for my sake, shall find it.

“ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward ; and he that receiveth a righteous man in the name

of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward."

28. Jesus continues his Journey through Galilee.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them every where.

29. The Death of John the Baptist. Herod desires to see Jesus.

BUT when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, "Give me here John Baptist's head in a charger." And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others that one of the old prophets was risen again. And Herod said, "John have I beheaded: but who is this of whom I hear such things?" And he desired to see him.

30. *The twelve Apostles return. Five thousand are fed on five Loaves and two Fishes.*

AND the apostles, when they were returned, gathered themselves together unto Jesus, and told him all things, both what they had done and what they had taught. And he said unto them, “Come ye yourselves apart into a desert place, and rest awhile:” for there were many coming and going, and they had no leisure so much as to eat.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias, into a desert place, belonging to the city called Bethsaida. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, he saith unto Philip, “Whence shall we buy bread, that these may eat?” (And this he said to prove him: for he himself knew what he would do.) Philip answered him, “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter’s brother, saith unto him, “There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?” And Jesus said, “Make them sit down by fifties in a company.” Now there was much grass in the place. So the men sat down, in number about five thousand.

Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake and gave to the disciples to set before the multitude. And they did eat, and were all filled. When they were filled, he said unto his disciples, “Gather up the fragments that remain, that nothing be lost.” Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had

eaten. Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that Prophet that should come into the world."

31. *Jesus walketh on the Sea.*

WHEN Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, "It is a spirit:" and they cried out for fear. But straightway Jesus spake unto them, saying, "Be of good cheer; it is I: be not afraid." And Peter answered him, and said, "Lord, if it be thou, bid me come unto thee on the water." And he said, "Come." And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, "Lord, save me." And immediately, Jesus stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, "Of a truth thou art the Son of God."

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.



32. *Jesus shows that he is the Bread of Life. Peter's Confession.*

THE day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people, therefore, saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea they said unto him, "Rabbi, when camest thou hither?" Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." Then said they unto him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." They said therefore unto him, "What sign shovest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat." Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." Then said they unto him, "Lord, evermore give us this bread." And Jesus said unto them, "I am the Bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that

sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

The Jews then murmured at him, because he said, "I am the Bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" Jesus therefore answered and said unto them, "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever." These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard this,

said, "This is an hard saying: who can hear it?" When Jesus knew in himself that his disciples murmured at it, he said unto them, "Doth this offend you? what and if ye shall see the Son of man ascend up where he was before? it is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away?" Then Simon Peter answered



him, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?" He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

PART V.

1. *Jesus' Discourse with the Pharisees and Scribes respecting what defileth.*

THEN came together unto him the pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition* of the elders. And when they come from the market, except they wash they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the pharisees and scribes asked him, “Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?” He answered and said unto them, “Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.” And he said unto them, “Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift,† by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.”

* Traditions are doctrines and practices handed down from former times, but without authority of scriptures.

† An offering dedicated to God. An undutiful son, under the pretext of having so dedicated his property, or a part of it, was held to be excused from relieving his aged and helpless parents with that portion.

And when he had called all the people unto him, he said unto them, "Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear." And when he was entered into the house from the people, his disciples said unto him, "Knowest thou that the pharisees were offended, after they heard this saying?" But he answered and said, "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch." Then answered Peter, and said unto him, "Declare unto us this parable." And Jesus said, "Are ye also yet without understanding? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?" And he said, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man: but to eat with unwashed hands defileth not a man."

2. *Jesus heals the Daughter of a Syrophenician Woman.*

AND from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Syrophenician by nation: and she besought him that he would cast forth the devil out of her daughter. But he answered her not a word. And his disciples came and besought him, saying, "Send her away; for she crieth after us." But he answered and said, "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." And she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's

table." Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

3. Jesus restores one to Hearing and Speech.

AND again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: and looking up to heaven, he sighed, and saith unto him, "Ephphatha," that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

4. Jesus feeds more than four thousand with seven Loaves and a few small Fishes.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, for divers of them came from far." And his disciples say unto him, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes:" and he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand

men, besides women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala, and Dalmanutha.

5. *The Pharisees and Sadducees again ask a Sign from Heaven. The Disciples are cautioned against the Leaven of the Pharisees and Sadducees.*

THE pharisees, also, with the sadducees, came, and tempting, desired him that he would show them a sign from heaven. He answered and said unto them, “When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.”

And he left them, and departed. And when his disciples were come to the other side, they had forgotten to take bread, neither had they in the ship with them more than one loaf. Then Jesus said unto them, “Take heed, and beware of the leaven of the pharisees and of the sadducees.” And they reasoned among themselves, saying, “It is because we have no bread.” And when Jesus knew it, he saith unto them, “Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when I brake the five loaves among five thousand, how many baskets full of fragments took ye up?” They say unto him, “Twelve.” “And when the seven among four thousand, how many baskets full of fragments took ye up?” And they said, “Seven.” And he said unto them, “How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the pharisees and of the sadducees?” Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the pharisees and of the sadducees.

6. Jesus restores a blind Man to Sight.

AND he cometh to Bethsaida ; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town ; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, “ I see men as trees, walking.” After that he put his hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly. And he sent him away to his house, saying, “ Neither go into the town, nor tell it to any in the town.”

7. Peter repeats his Confession that Jesus was the Christ.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, “ Whom do men say that I the Son of man am ?” And they said, “ Some say that thou art John the Baptist : some, Elias ; and others, Jeremias, or one of the prophets.” He saith unto them, “ But whom say ye that I am ?” And Simon Peter answered and said, “ Thou art the Christ, the Son of the living God.” And Jesus answered and said unto him, “ Blessed art thou, Simon Barjona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.” Then charged he his disciples that they should tell no man that he was Jesus the Christ.

8. Jesus plainly foretells his Sufferings and Resurrection, rebukes Peter, and exhorts all to Self-denial.

FROM that time forth began Jesus to show unto his disciples, how that “ The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes,

and be slain, and be raised the third day." And he spake that saying openly. Then Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." But he turned, and said unto Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

And when he had called the people unto him with his disciples also, he said unto them, "Whosoever will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

And he said unto them, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

9. Jesus is transfigured.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." For he wist not what to say; for they were sore afraid. While he yet spake, behold a bright cloud overshadowed

them : and behold a voice out of the cloud, which said, " This is my beloved Son, in whom I am well pleased; hear ye him." And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came, and touched them, and said, " Arise, and be not afraid." And when they had lifted up their eyes, they saw no man save Jesus only. And as they came down from the mountain, Jesus charged them, saying, " Tell the vision to no man, until the Son of man be risen again from the dead." And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And his disciples asked him, saying, " Why then say the scribes that Elias must first come?" And Jesus answered and said unto them, " Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Then the disciples understood that he spake unto them of John the Baptist.

10. Jesus casts out a dumb and deaf spirit.

AND when he came to his disciples on the next day, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, " What question ye with them?" And there came to him a certain man, kneeling down to him, and saying, " Lord, have mercy on my son, (for he is mine only child,) for he is lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water. And, lo, a spirit taketh him, and teareth him: and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not." He answereth him, and saith, " O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me." And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and swallowed, foaming. And he asked his father, " How long is it ago since this came unto him?" And he said, " Of a child. And oft

times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us." Jesus said unto him, " If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out, and said with tears, " Lord, I believe, help thou mine unbelief." When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, " Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried, and rent him sore, and came out of him: and he was as one dead, insomuch that many said, " He is dead." But Jesus took him by the hand, and lifted him up; and delivered him again to his father. And they were all amazed at the mighty power of God. And when he was come into the house, his disciples asked him privately, " Why could not we cast him out?" And Jesus said unto them, " Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

11. Jesus again foretells his Sufferings and Resurrection.

AND they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, " Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day." But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

12. Jesus works a Miracle to pay the Tribute-Money.

AND when they were come to Capernaum, they that received the tribute-money came to Peter, and said, " Doth not your Master pay tribute?" He saith, " Yes." And when he was come into the house, Jesus prevented him, saying, " What thinkest thou, Simon? of whom do the kings of the

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earth take custom or tribute ? of their own children, or of strangers ?" Peter saith unto him, " Of strangers." Jesus saith unto him, " Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee."

13. *The Disciples contend who shall be the greatest.*

AND being in the house, he asked them, " What was it that ye disputed among yourselves by the way ?" But they held their peace : for by the way they had disputed among themselves, who should be the greatest. And Jesus, perceiving the thought of their heart, sat down, and called the twelve, and saith unto them, " If any man desire to be first, the same shall be last of all, and servant of all." And he took



a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them, " Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me,

and whosoever shall receive me, receiveth not me, but him that sent me."

And John answered him, saying, "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us." But Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, Verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? have salt in yourselves, and have peace one with another.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

"Moreover, if thy brother shall trespass against thee, go

and tell him his fault between thee and him alone ; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Then came Peter to him, and said, " Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ?" Jesus saith unto him, " I say not unto thee, Until seven times ; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take aceount of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But for as much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest ; and his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me : shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was

wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

14. The seventy Disciples are instructed and sent out.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, "The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

15. Jesus at Jerusalem during the Feast of Tabernacles.

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, show thyself to the world." For neither did his brethren believe in him. Then Jesus said unto them, "My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil. Go ye up unto this feast; I go not up yet unto this feast: for my time is not yet full come." When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, "Where is he?" And there was much murmuring among the people concerning him: for some said, "He is a good man:" others said, "Nay; but he deceiveth the people." Howbeit, no man spake openly of him for fear of the Jews.

Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, "How knoweth this man letters, having never learned?" Jesus answered them and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? why go ye about to kill me?" The people answered and said, "Thou hast a devil: who goeth about to kill thee?" Jesus answered and said unto them, "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man

every whit whole on the sabbath-day? judge not according to the appearance, but judge righteous judgment." Then said some of them of Jerusalem, "Is not this he whom they seek to kill? but lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is." Then cried Jesus in the temple, as he taught, saying, "Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me."

Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, "When Christ cometh, will he do more miracles than these which this man hath done?" The pharisees heard that the people murmured such things concerning him; and the pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." Then said the Jews among themselves, "Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? what manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?" In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Many of the people, therefore, when they heard this saying, said, "Of a truth this is the prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and pharisees : and they said unto them, “ Why have ye not brought him ? ” The officers answered, “ Never man spake like this man.” Then answered them the pharisees, “ Are ye also deceived ? have any of the rulers or of the pharisees believed on him ? but this people who knoweth not the law are cursed.” Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) “ Doth our law judge any man, before it hear him, and know what he doeth ? ” They answered and said unto him, “ Art thou also of Galilee ? search and look : for out of Galilee ariseth no prophet.” And every man went unto his own house.

And Jesus went unto the Mount of Olives.

16. *A Woman taken in Adultery is brought before Jesus.*

AND early in the morning he came again into the temple, and all the people came unto him : and he sat down and taught them. And the scribes and pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, they say unto him, “ Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ? ” This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, “ He that is without sin among you, let him first cast a stone at her.” And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, “ Woman, where are those thine accusers ? hath no man condemned thee ? ” She said, “ No man, Lord.” And Jesus said unto her, “ Neither do I condemn thee : go, and sin no more.”

17. Jesus discourses with the Scribes and Pharisees, with those who believed in him, and with the unbelieving Jews.

THEN spake Jesus again unto them, saying, "I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life." The pharisees therefore said unto him, "Thou bearest record of thyself; thy record is not true." Jesus answered and said unto them, "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Then said they unto him, "Where is thy Father?" Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." These words spake Jesus in the treasury, as he taught in the temple, and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." Then said the Jews, "Will he kill himself? because he saith, Whither I go, ye cannot come." And he said unto them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Then said they unto him, "Who art thou?" And Jesus saith unto them, "Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true: and I speak to the world those things which I have heard of him." They understood not that he spake to them of the Father. Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." As he spake

these words many believed on him. Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They answered him, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father." They answered and said unto him, "Abraham is our father." Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father." Then said they to him, "We be not born of fornication; we have one Father, even God." Jesus said unto them, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

Then answered the Jews, and said unto him, "Say we not well that thou art a Samaritan, and hast a devil?" Jesus answered, "I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Then said the Jews unto him, "Now we know

that thou hast a devil. Abraham is dead, and the prophets : and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself?" Jesus answered, " If I honour myself, my honour is nothing : it is my Father that honoureth me ; of whom you say, That he is your God. Yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him and keep his saying. Your father Abraham rejoiced to see my day ; and he saw it, and was glad."

Then said the Jews unto him, " Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, " Verily, verily, I say unto you, Before Abraham was, I am."

Then took they up stones to cast at him ; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

18. *Jesus restores to Sight one blind from his Birth.*



AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, " Master, who did sin, this man, or his parents, that he was born

blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam," (which is, by interpretation, Sent.) He went his way therefore, and washed, and came, seeing. The neighbours, therefore, and they which before had seen him that he was blind, said, "Is not this he that sat and begged?" Some said, "This is he :" others said, "He is like him :" but he said, "I am he." Therefore said they unto him, "How were thine eyes opened?" He answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight." Then said they unto him, "Where is he?" He said, "I know not." They brought to the pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the pharisees also asked him how he had received his sight. He said unto them, "He put clay upon mine eyes, and I washed, and do see." Therefore said some of the pharisees, "This man is not of God, because he keepeth not the sabbath-day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them. They say unto the blind man again, "What sayest thou of him, that he hath opened thine eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, "Is this your son, who ye say was born blind? How then doth he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind: but by what means he now seeth we know not; or who hath opened his eyes we know not: he is of age, ask him: he shall speak for himself." These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he

was Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age, ask him."

Then again called they the man that was blind, and said unto him, "Give God the praise: we know that this man is a sinner." He answered and said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Then said they to him again, "What did he to thee? How opened he thine eyes?" He answered them, "I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?" Then they reviled him, and said, "Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." The man answered and said unto them, "Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, "Dost thou believe on the Son of God?" He answered and said, "Who is he, Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." And he said, "Lord, I believe." And he worshipped him. And Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

19. *Jesus the Good Shepherd.*

AND some of the pharisees which were with him heard these words, and said unto him, "Are we blind also?" Jesus said unto them, "If ye were blind, ye should have no sin; but now ye say, We see: therefore your sin remaineth.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other

way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.” This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, “Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd. Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

There was a division therefore again among the Jews for these sayings. And many of them said, “He hath a devil, and is mad; why hear ye him?” Others said, “These are not the words of him that hath a devil: can a devil open the eyes of the blind?”

20. The seventy Disciples return.

AND the seventy returned again with joy, saying, “Lord, even the devils are subject unto us through thy name.” And he said unto them, “I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

In that hour Jesus rejoiced in spirit, and said, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.”

And he turned him unto his disciples, and said privately, “Blessed are the eyes which see these things, that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

21. How to attain Eternal Life.

ANd, behold, a certain lawyer stood up, and tempted him, saying, “Master, what shall I do to inherit eternal life?” He said unto him, “What is written in the law? how readest thou?” and he answering, said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” And he said unto him, “Thou hast answered right: this do, and thou shalt live.” But he, willing to justify himself, said unto Jesus, “And who is my neighbour?” And Jesus, answering, said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came

down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

22. *The Disciples taught how to pray.*

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And he said unto them, "When ye pray, say, Our Father which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." And he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend; yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a

father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

23. Jesus restores a Woman who had been bowed together for eighteen Years.

AND he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, "Woman, thou art loosed from thine infirmity." And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day." The Lord then answered him, and said, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?" And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." And again he said, "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

24. *Jesus replies to the Question, Are there few that be saved?*

AND he went through the cities and villages, teaching, and journeying towards Jerusalem. Then said one unto him, “Lord, are there few that be saved?” And he said unto them, “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.”

The same day there came certain of the pharisees, saying unto him, “Get thee out, and depart hence: for Herod will kill thee.” And he said unto them, “Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.”

25. Jesus eats Bread with a Pharisee on the Sabbath-day.

AND it came to pass, as he went into the house of one of the chief pharisees to eat bread on the sabbath-day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and pharisees, saying, “ Is it lawful to heal on the sabbath-day ? ” And they held their peace. And he took him, and healed him, and let him go ; and answered them, saying, “ Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ? ” And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms* ; saying unto them, “ When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, Give this man place : and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.”

Then said he also to him that bade him, “ When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours ; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompence thee : for thou shalt be recompensed at the resurrection of the just.”

And when one of them that sat at meat with him heard these things, he said unto him, “ Blessed is he that shall eat bread in the kingdom of God.” Then said he unto him, “ A certain man made a great supper, and bade many : and sent his servants at supper-time, to say to them that were

* The upper or honourable place.

bidden, Come, for all things are now ready. And they all, with one consent, began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

26. *All must be given up for Christ.*

AND there went great multitudes with him: and he turned and said unto them, " If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

" Salt is good: but if the salt has lost its savour, where-with shall it be seasoned? it is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear."

27. *Jesus instructs Publicans and Sinners. The Parables of the Lost Sheep, and the Prodigal Son.*

THEN drew near unto him all the publicans and sinners for to hear him. And the pharisees and scribes murmured, saying, “This man receiveth sinners, and eateth with them.”

And he spake this parable unto them, saying, “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it! and when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me: for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

And he said, “A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned

against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and, as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

28. *Jesus instructs his Disciples by the Parable of the unjust Steward. The Pharisees are reprobated.*

AND he said also unto his disciples, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I

cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

And the pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with

the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass



that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me ; and send Lazarus that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house : for I have five brethren : that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they

hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

29. *The Power of Faith.*

THEN said he unto the disciples, " It is impossible but that offences will come ; but woe unto him, through whom they come ! it were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves : if thy brother trespass against thee, rebuke him : and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him." And the apostles said unto the Lord, " Increase our faith." And the Lord said, " If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea ! and it should obey you. But which of you having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken : and afterward thou shalt eat and drink ? doth he thank that servant because he did the things that were commanded him ? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do."

30. *The Samaritans refuse to receive Jesus. The angry zeal of James and John against them.*

AND it came to pass when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee, and sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his

disciples, James and John, saw this, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But he turned, and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village.

31. *Jesus cleanseth ten Lepers.*

AND as he entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices, and said, "Jesus, Master, have mercy on us." And when he saw them, he said unto them, "Go, show yourselves unto the priests." And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his



feet, giving him thanks: and he was a Samaritan. And Jesus answering said, "Were there not ten cleansed? but where are the nine? there are not found that returned to give glory to God, save this stranger." And he said unto him, "Arise, go thy way, thy faith hath made thee whole."

32. *Our Lord's Answer when the Kingdom of God should come.*

AND when he was demanded of the pharisees when the kingdom of God should come, he answered them and said, “The kingdom of God cometh not with observation : neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” And he said unto the disciples, “The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say unto you, See here; or, see there : go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day; but first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark ; and the flood came, and destroyed them all. Likewise, also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot’s wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together ; the one shall be taken, and the other left. Two men shall be in the field ; the one shall be taken, and the other left.” And they answered and said unto him, “Where, Lord ?” And he said unto them, “Wheresoever the body is, thither will the eagles be gathered together.”

33. *Two Parables, teaching the duty of earnest Prayer.*

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint: saying, “There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of my adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth!” And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: “Two men went up into



the temple to pray; the one a pharisee, and the other a publican. The pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I

fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified, rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

34. *Jesus at Bethany.*

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came



to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

35. *Jesus at Jerusalem in the Feast of Dedication. He returns to Bethlehem.*

AND it was at Jerusalem, the feast of the dedication, and it was winter. And Jesus walked in the temple, in Solomon's porch. Then came the Jews round about him, and said unto him, " How long dost thou make us to doubt ? if thou be the Christ, tell us plainly." Jesus answered them, " I told you, and ye believed not : the works that I do in my Father's name, they bear witness of me. But ye believe not ; because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all : and no man is able to pluck them out of my Father's hand. I and my Father are one." Then the Jews took up stones



again to stone him. Jesus answered them, " Many good works have I showed you from my Father ? for which of those works do ye stone me ?" The Jews answered him, saying, " For a good work we stone thee not, but for blasphemy ; and because that thou, being a man, makest thyself God." Jesus answered them, " Is it not written in your law, I said, Ye are gods ? If he called them gods, unto whom the word of God came, and the scripture cannot be

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broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." Therefore they sought again to take him: but he escaped out of their hand.

And he went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, "John did no miracle: but all things that John spake of this man were true." And many believed on him there.

36. *Jesus raises Lazarus from the Dead.*

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, "Lord, behold, he whom thou lovest is sick." When Jesus heard that, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, "Let us go into Judea again." His disciples say unto him, "Master, the Jews of late sought to stone thee: and goest thou thither again?" Jesus answered, "Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." These things said he: and after that he saith unto them, "Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep." Then said his disciples, "Lord, if he sleep, he shall do well." Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Then said Thomas, which is

called Didymus, unto his fellow disciples, " Let us also go, that we may die with him."

Then when Jesus came, he found that he had lain in the grave four days already. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.) And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, " Lord, if thou hadst been here, my brother had not died. But I know that, even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, " Thy brother shall rise again." Martha saith unto him, " I know that he shall rise again in the resurrection at the last day." Jesus said unto her, " I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" She saith unto him, " Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." And when she had so said, she went her way, and called Mary her sister, secretly, saying, " The Master is come, and calleth for thee." As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, " She goeth unto the grave to weep there." Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, " Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, " Where have ye laid him?" They said unto him, " Lord, come and see." Jesus wept. Then said the Jews, " Behold how he loved him!" and some of them said, " Could not this man, which opened the eyes of the blind, have caused that even this man should not have died!" Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, " Take ye away the stone." Martha, the sister of him that was dead, saith unto him, " Lord, by this

time he stinketh : for he hath been dead four days.” Jesus saith unto her, “ Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?” Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, “ Father, I thank thee that thou hast heard me. And I knew that thou hear-est me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.” And when he thus had spoken, he cried with a loud voice, “ Lazarus, come forth.” And he that was dead came forth, bound hand and foot with grave clothes ; and his face was bound about with a napkin. Jesus saith unto them, “ Loose him, and let him go.”

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the pharisees, and told them what things Jesus had done. Then gathered the chief priests and the pharisees a council, and said, “ What do we ? for this man doeth many miracles. If we let him thus alone, all men will believe on him : and the Romans shall come and take away both our place and nation.” And one of them, named Caiaphas, being the high priest that same year, said unto them, “ Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.” And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation ; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.



37. Jesus returns to Judea. The Pharisees question him about Divorce.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan ; and great multitudes followed him ; and, as he was wont, he taught them again ; and he healed them there.

The pharisees also came unto him, tempting him, and saying unto him, “ Is it lawful for a man to put away his wife for every cause ? ” And he answered and said unto them, “ Have ye not read, That he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ? wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” They say unto him, “ Why did Moses then command to give a writing of divorce, and to put her away ? ” He saith unto them, “ Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery.” His disciples say unto him, “ If the case of the man be so with his wife, it is not good to marry.” But he said unto them, “ All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother’s womb : and there are some eunuchs which were made eunuchs of men : and there be eunuchs which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.”

38. *Jesus blesses young Children.*

THEN were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them. But Jesus said, “ Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” And he took them up in his arms, and put his hands upon them, and blessed them.

39. *Riches a Hinderance to entering the Kingdom of Heaven.*
The Parable of the Labourers in the Vineyard.

AND when he was gone forth into the way, there came a certain ruler running, and kneeled to him, and asked him, “ Good Master, what shall I do that I may inherit eternal life?” And Jesus said unto him, “ Why callest thou me good? there is none good but one, that is God. But if thou wilt enter into life, keep the commandments.” He saith unto him, “ Which?” Jesus said, “ Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.” The young man saith unto him, “ All these things have I kept from my youth up, what lack I yet?” Then Jesus, beholding him, loved him, and said unto him, “ One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me.” And he was sad at that saying, and went away grieved : for he had great possessions.

And when Jesus saw that he was very sorrowful, he saith unto his disciples, “ How hardly shall they that have riches enter into the kingdom of God!” And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, “ Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich

man to enter into the kingdom of God.” And they were astonished out of measure, saying among themselves, “Who then can be saved?” And Jesus looking upon them saith, “With men it is impossible, but not with God: for with God all things are possible.”

Then answered Peter, and said unto him, “Behold, we have forsaken all, and followed thee: what shall we have therefore?” And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last: and the last first.

“ For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have

wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But



he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? so the last shall be first, and the first last: for many be called, but few chosen."

40. *Jesus, going up to Jerusalem, foretells his Sufferings to the Apostles.*

AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and, as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son

of man shall be accomplished. For he shall be delivered unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

41. *The ambitious Request of the Mother of James and John.*

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, "What wilt thou?" She saith unto him, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him, "We are able." And he saith unto them, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

42. *Jesus restores Sight to Bartimeus.*

AND they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And hearing the multitude pass by, he asked what it meant, and they told him, "That Jesus of Nazareth passeth by." And he began to cry out, and say, "Jesus, thou son of David, have mercy on me." And many charged him that he should hold his peace; but he cried the more a great deal, "Thou son of David, have mercy on me." And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, "Be of good comfort, rise: he calleth thee." And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, "What wilt thou that I should do unto thee?" The blind man said unto him, "Lord, that I might receive my sight." So Jesus had compassion, and said unto him, "Receive thy sight: thy faith hath saved thee." And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

And Jesus entered and passed through Jericho.

43. *Jesus visits Zaccheus, a Chief of the Publicans, or Tax-gatherers. The Parable of the Pounds or Talents.*

AND, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, who he was ; and he could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him ; for he was



to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zaccheus, make haste, and come down ; for to-day I must abide at thy house." And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, “A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” And when he had thus spoken, he went before, ascending up to Jerusalem.

44. Jesus arrives at Bethany six Days before the Passover.

AND the Jews' passover was nigh at hand, and many went out of the country up to Jerusalem, before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, "What think ye, that he will not come to the feast?" Now both the chief priests and the pharisees had given a commandment, that if any man knew where he were, he should show it, that they might take him.

Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted, that they might put Lazarus also to death: because that by reason of him many of the Jews went away, and believed on Jesus.

45. Jesus' triumphal Entry into Jerusalem. Weeps over the City.

ON the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, "Go ye into the village over against you: in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, "Because the Lord hath need of him." And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?" And they said, "The Lord hath need of him." And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon, as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things under-



stood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. And many spread their garments in the way; and others cut down branches off



the trees, and strewed them in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; and cried, "Hosanna, blessed is the King of Israel that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." And some of the pharisees from among the multitude said unto him, "Master, rebuke thy disciples." And he answered and said unto them, "I tell you, that if these should hold their peace, the stones would immediately cry out."

And when he was come near, he beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

46. *The Children cry Hosanna. The Greeks desire to see Jesus.*

AND when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus the prophet of Nazareth of Galilee." And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna to the son of David;" they were sore displeased, and said unto him, "Hearest thou what these say?" And Jesus saith unto them, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." Philip cometh, and calleth Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his

life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." The people, therefore, that stood by and heard it, said that it thundered: others said, "An angel spake to him." Jesus answered and said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (This he said, signifying what death he should die.) The people answered him, "We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is the Son of man?" Then Jesus said unto them "Yet a little while the light is with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." These things spake Jesus; and now the eventide was come, he went out unto Bethany with the twelve, and lodged there.

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake; Lord who hath believed our report; and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless, among the chief rulers also many believed on him; but because of the pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth

me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

47. *The barren Fig-tree. The Temple cleansed.*

AND on the morrow, when they were come from Bethany, he was hungry; and seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the



time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever." And his disciples heard it.

And they come to Jerusalem: and Jesus went into the

temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers,



and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, “Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.” And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him. And when even was come he went out of the city.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance saith unto him, “Master, behold, the fig-tree which thou cursedst is withered away.” And Jesus answering saith unto them, “Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye

shall have them. And when ye stand praying, forgive, if ye have aught against any ; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

48. Jesus' Discourse with the Chief Priests, the Scribes, and Elders, in the Temple.

AND they come again to Jerusalem : as he taught the people in the temple, and preached the gospel, there come to him the chief priests, and the scribes, and the elders, and say unto him, " By what authority doest thou these things ? and who gave thee this authority to do these things ? " And Jesus answered and said unto them, " I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John—was it from heaven, or of men ? answer me." And they reasoned with themselves, saying, If we shall say, From heaven : he will say, Why then did ye not believe him ? But if we shall say, Of men ; they feared the people : for all men counted John that he was a prophet indeed. And they answered and said unto Jesus, " We cannot tell." And Jesus answering saith unto them, " Neither do I tell you by what authority I do these things."

And he began to speak unto them by parables. " A certain man had two sons : and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not : but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir : and went not. Whether of them twain did the will of his father ? " They say unto him, " The first." Jesus saith unto them, " Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him.

" Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out

to husbandmen, and went into a far country. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? he shall come and destroy these husbandmen, and shall give the vineyard to others." And when they heard it, they said, "God forbid." And he beheld them, and said, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? this is the Lord's doing, and it is marvellous in our eyes! Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

And Jesus answered and spake unto them again by parables, and said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and

burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment ; and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment ? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”

49. *The Pharisees and Herodians, the Sadducees. Jesus questions the Pharisees. What is the great Commandment.*

THEN went the pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, “ Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. Tell us therefore what thinkest thou ? is it lawful to give tribute unto Cesar, or not ? ” But Jesus perceived their wickedness, and said, “ Why tempt ye me, ye hypocrites ? show me the tribute-money.” And they brought unto him a penny. And he saith unto them, “ Whose is this image and superscription ? ” They say unto him, “ Cesar’s.” Then saith he unto them, “ Render therefore unto Cesar the things which are Cesar’s : and unto God the things that are God’s.” And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace, and left him, and went their way.

The same day came to him the sadducees, which say that there is no resurrection, and asked him, saying, “ Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her." Jesus answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err." And when the multitude heard this, they were astonished at his doctrine.

But when the pharisees had heard that he had put the sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, "Master, which is the first commandment of all?" And Jesus answered him, "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." And the scribe said unto him, "Well, Master, thou hast said the truth: for there is one God: and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

While the pharisees were gathered together, Jesus asked

them, saying, “What think ye of Christ, whose son is he?” They say unto him, “The Son of David.” He saith unto them, “How then doth David in spirit call him, Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?” And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

50. *Jesus openly reproves the Scribes and Pharisees.*

THEN spake Jesus to the multitude, and to his disciples, saying, “The scribes and the pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall

swear by the gold of the temple, he is a debtor ! Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind : for whether is greater, the gift, or the altar that sanctifieth the gift ? whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind pharisee ! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and pharisees, hypocrites ! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ? Wherefore, behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I

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say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord!"

51. *Jesus prefers the Offering of the poor Widow to the Gift of the Rich.*

AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

52. *Jesus foretells the Destruction of the Temple, as he takes his final leave of it: and, on the Mount of Olives, teaches four of his Apostles what were the Signs of his Coming.*

AND as he went out of the temple, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here!" And Jesus answering said unto him, "Seest thou these great buildings? The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" And Jesus answering them began to say, "Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many: and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified:

for these things must first come to pass ; but the end is not by and by." Then said he unto them, " Nation shall rise against nation, and kingdom against kingdom : and great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven. These are the beginnings of sorrows. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer : for I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist : and then shall many be offended. Now the brother shall betray the brother to death, and the father the son : and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand :) then let them which be in Judea flee into the mountains : let him which is on the housetop not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes. For these be the days of vengeance, that all things which are written may be fulfilled. And woe unto them that are with child, and to them that give suck in those days ! But pray ye that your flight be not in the winter, neither on the sabbath-day : for in those days shall be affliction, such as was not from the beginning of the creation, which God created unto this time, neither shall be. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And except those days should be shortened, there should no flesh be saved : but

for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. And there shall be upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

“ Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that the kingdom of God is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the

coming of the Son of man be. Then shall two be in the field ; the one shall be taken, and the other left. Two women



shall be grinding at the mill ; the one shall be taken, and the other left. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

“ Watch, therefore : for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh.

“ For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Who then is a faithful and a wise servant, whom his lord has made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming : and shall begin to smite his fellow-servants, and to eat and drink with the drunken ; the lord of that servant

shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth. Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning : lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch."

53. *The Parable of the ten Virgins.*

" THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.* But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came : and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

" For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And like-

* Marriages in the east are celebrated with much pomp, and usually a procession by torch and lamp light.

wise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth:



lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou

knewest that I reap where I sowed not, and gather where I have not strawed : thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

54. *How the Son of Man shall come in his Glory. How Jesus employed himself during this Week.*

"WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink : I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? or when saw we thee sick or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then shall they also

answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

55. *Jesus at Bethany. Judas resolves to betray him.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtily, and kill him. But they said, "Not on the feast day, lest there be an uproar among the people."

Now when Jesus was in Bethany, in the house of Simon the leper; there they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But when his disciples saw it, they had indignation. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, "Why was not this ointment sold for three hundred pence, and given to the poor?" This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, "Let her alone: against the day of my burying hath she kept this: for the poor always ye have with you; but me ye have not always. She hath done what she could: she is come beforehand to

anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And he said unto them, "What will ye give me, and I will deliver him unto you?" And they covenanted with him for thirty pieces of silver. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.



PART VI.

1. The Disciples of Jesus prepare to keep the Passover.

Now the first day of the feast of unleavened bread, when the passover must be killed, the disciples came to Jesus, saying unto him, "Where wilt thou that we prepare for thee to eat the passover?" And he sent Peter and John, saying, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: * there make ready for us."

And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

2. Jesus sits down to the Passover with the Apostles. An ambitious Contention among the Twelve.

Now when even was come, Jesus sat down with the twelve. And when he knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

And supper being ended, there was also a strife among them, which of them should be accounted the greatest. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he rises from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water

* In the east the principal rooms are in the upper part of the house. At Jerusalem the inhabitants provided rooms for strangers to celebrate the passover.

into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do, thou knowest not now; but thou shalt know hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him,



"Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For he knew who should betray him: therefore said he, "Ye are not all clean." So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye call me Master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye ought also to

wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

3. Jesus points out that one of his Disciples would betray him. The Conduct of Judas.

"YE are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. I speak not of you all : I know whom I have chosen : but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me : and he that receiveth me, receiveth him that sent me."

When Jesus had thus said, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) he was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, That one of you shall betray me." Then the disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful, and begun every one of them to say unto him, "Lord, is it I ?" Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, "Lord, who is it ?" Jesus answered, "He it is to whom I shall give a sop, when I have dipped it. The Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! It had been good for that man if he had not been born." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said

unto him, "Buy those things that we have need of against the feast;" or, that he should give something to the poor. He then, having received the sop, went immediately out: and it was night. Therefore, when he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

4. *Jesus declares respecting the Fall of Peter, and the Danger of his Apostles.*

SIMON PETER saith unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Then saith Jesus unto them, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." Peter answered and said unto him, "Though all men shall be offended because of thee, yet will I never be offended." And the Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." And he said unto him, "Lord, I am ready to go with thee both into prison, and to death." And he said, "I tell thee, Peter, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But he spake the more vehemently, "If I should die with thee, I will not deny thee in any wise." Likewise also said they all.

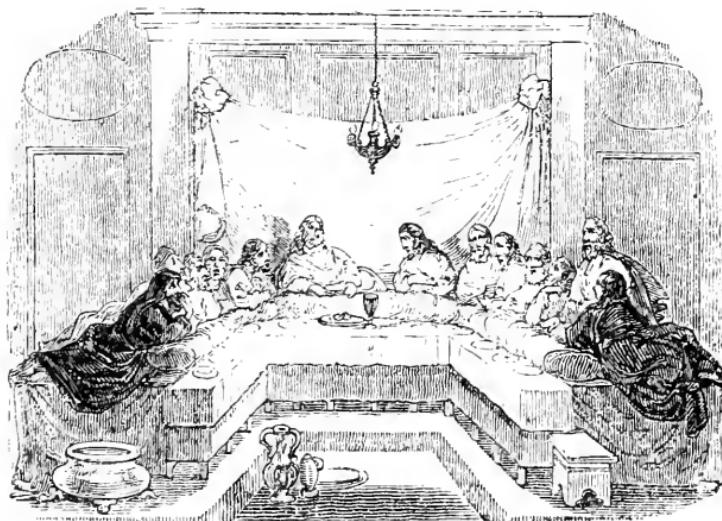
And he said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" And they said, "Nothing." Then said he unto them, "But now, he that



THE LAST SUPPER. BY GUSTAVUS F. MALLORY. MAKE XXV. LITTLE XXV. JOHN XXV.

hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." And they said, "Lord, behold, here are two swords." And he said unto them, "It is enough."

5. *Jesus directs the eating of Bread, and drinking of Wine, in Remembrance of his Body crucified.*



AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, "Take, eat; this is my body, which is given for you: this do in remembrance of me."

And he took the cup after supper, and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.

"Verily I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." And they all drank of it.

6. Jesus' Discourse to comfort his Disciples.

[AND Jesus said,] “ Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.”

Thomas saith unto him, “ Lord we know not whither thou goest; and how can we know the way?” Jesus saith unto him, “ I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”

Philip saith unto him, “ Lord, show us the Father, and it sufficeth us.” Jesus saith unto him, “ Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my

commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Judas saith unto him, (not Iscariot,) "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father: and as the Father gave me commandment, even so I do."

7. Jesus continues his last Discourse to his Disciples.

"I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather

them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth

from the Father, he shall testify of me : and ye also shall bear witness, because ye have been with me from the beginning.

“ These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? but, because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.”

Then said some of his disciples among themselves, “ What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while and ye shall see me: and, because I go to the Father?” They said, therefore, “ What is this that he saith, A little while? We cannot tell what he saith.” Now Jesus knew that they were desirous to ask him, and said unto them, “ Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I

say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but, as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone: because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

8. *Jesus' Prayer for his Disciples.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ

whom thou hast sent. I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee : for I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled. And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world ; but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou

hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

9. *Jesus' Agony in the Garden of Gethsemane.*



AND when they had sung an hymn, they went out over the brook Cedron, into the mount of Olives. Then cometh Jesus with them into a place called Gethsemane, where was a garden, into the which he entered, and his disciples. And he saith unto the disciples, "Sit ye here, while I go and pray yonder." And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And he went a little farther, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he saith unto Peter,



400. *Malva* (Malvaceae). (Cultivated in the Botanical Garden.)

“ What! could ye not watch with me one hour? watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.” He went away again the second time, and prayed, saying, “ O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” And he came and found them asleep again: for their eyes were heavy: neither wist they what to answer. And he left them, and went away again, and prayed the third time, saying the same words. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Then cometh he to his disciples, and saith unto them, “ Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold he is at hand that doth betray me.”

10. *Jesus betrayed by Judas.*

AND while he yet spake, lo, Judas, (which betrayed him, for he knew the place; for Jesus oftentimes resorted thither with his disciples,) one of the twelve, came, and with him a great multitude with lanterns and torches, and swords and staves, from the chief priests and elders of the people. Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, “ Whom seek ye?” They answered him, “ Jesus of Nazareth.” Jesus saith unto them, “ I am he.” And Judas, also, which betrayed him, stood with them. As soon then as he had said unto them, “ I am he,” they went backward, and fell to the ground. Then asked he them again, “ Whom seek ye?” And they said, “ Jesus of Nazareth.” Jesus answered, “ I have told you that I am he: if therefore ye seek me, let these go their way:” that the saying might be fulfilled, which he spake, “ Of them which thou gavest me have I lost none.” Now he that betrayed him gave them a sign, saying, “ Whomsoever I shall kiss, that same is he: hold him fast.” And forthwith he came to Jesus, and said, “ Hail, Master;” and kissed him. And Jesus said unto him, “ Judas, betrayest thou the Son of man with a kiss?” Then the band, and

the captain, and officers of the Jews, took Jesus and bound him.

When they which were about him saw what would follow, they said unto him, "Lord, shall we smite with the sword?" Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, "Put up thy sword into the sheath: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled, that thus it must be?" And he touched Malchus' ear, and healed him.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, "Be ye come out, as against a thief, with swords and staves? when I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." Then all the disciples forsook him, and fled.

And there followed him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

11. Jesus before Annas and Caiaphas. Peter denies him thrice.

AND they led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And the servants and officers stood there, who had made a fire of coals; (for it was cold:) and they warmed themselves: and Peter stood with them, and warmed

himself. And [Peter] went in, and sat with the servants, to see the end.

And as Peter was beneath in the palace, there cometh the damsel that kept the door. And when she saw Peter warming himself, she looked upon him, and said, "Art not thou also one of this man's disciples?" But he denied, saying, "I know not, neither understand I what thou sayest." And he went out into the porch; and the cock crew.

And a maid saw him again, and began to say to them that stood by, "This is one of them." And he denied it again. And about the space of one hour after, they that stood by said again to Peter, "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto." But he began to curse and to swear, saying, "I know not this man of whom ye speak."

And immediately, while he yet spake, the second time the cock crew. And the Lord turned and looked upon Peter.



And Peter called to mind the word that Jesus said unto him, "Before the cock crow twice thou shalt deny me thrice." And he went out, and wept bitterly.

12. Jesus is accused by false Witnesses, declares himself to be the Christ, and is sentenced to suffer Death.

THE high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, “I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me ? Ask them which heard me, what I have said unto them : behold, they know what I said.” And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, “Answerest thou the high priest so ?” Jesus answered him, “If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ?”

And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council. And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, “We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.” But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, “Answerest thou nothing ? What is it which these witness against thee ?” But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” Jesus saith unto him, “I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Then said they all, “Art thou then the Son of God ?” And he said unto them, “Ye say that I am.” Then the high priest rent his clothes, saying, “He hath spoken blasphemy ; what further need have we of witnesses ? Behold, now ye have heard his blasphemy. What think ye ?” They answered and said, “He is guilty of death.”

And the men that held Jesus mocked him, and smote him. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, “Prophesy unto us, thou Christ, who is he that smote thee ?”

13. Jesus is taken before Pilate, the Roman Governor.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death: and when they had bound him, they led him away from Caiaphas unto the hall of judgment: and delivered him to Pontius Pilate, the governor. And they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, "What accusation bring ye against this man?" They answered and said unto him, "If he were not a malefactor, we would not have delivered him up unto thee." Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death." That the saying of Jesus might be fulfilled which he spake, signifying what death he should die. And they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king." Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, "Art thou the King of the Jews?" Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done?" Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate saith unto him, "What is truth?" And when he had said this, he went out again unto the Jews, and saith unto them, "I find in him no fault at all." And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

14. *Pilate sends Jesus to Herod, who sends him again to Pilate. Pilate seeks to release him.*

WHEN Pilate heard of Galilee, he asked whether the man were a Galilean. And, as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will, therefore, chastise him, and release him."

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, "Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, "Whether of

the twain will ye that I release unto you?" They said, "Barabbas." Pilate saith unto them, "What shall I do then with Jesus, which is called Christ?" But they cried, saying, "Crucify him, crucify him." And he said unto them the third time, "Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go." And they cried out the more exceedingly, "Crucify him."

15. *Pilate, at the Clamours of the Jews, delivers Jesus to suffer Death. The Soldiers insult Jesus, and lead him away to crucify him.*

THEN Pilate therefore took Jesus, and scourged him. And the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And



when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, king of the Jews!" And they spit upon him, and took the reed, and smote him on the head. Pilate therefore went forth

again, and saith unto them, “Behold, I bring him forth to you, that ye may know that I find no fault in him.” Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, “Behold the man!” When the chief priests therefore, and officers saw him, they cried out, saying, “Crucify him, crucify him.” Pilate saith unto them, “Take ye him, and crucify him: for I find no fault in him.” The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

When Pilate therefore heard that saying, he was the more afraid: and went again into the judgment-hall, and saith unto Jesus, “Whence art thou?” But Jesus gave him no answer. Then saith Pilate unto him, “Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?” Jesus answered, “Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.” And from thenceforth Pilate sought to release him: but the Jews cried out, saying, “If thou let this man go, thou art not Cesar’s friend: whosoever maketh himself a king, speaketh against Cesar.”

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, “Behold your King!” But they cried out, “Away with him, away with him; crucify him.” Pilate saith unto them, “Shall I crucify your king?” The chief priests answered, “We have no king but Cesar.”

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this just person: see ye to it.” Then answered all the people, and said, “His blood be on us, and on our children.” Then released he unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.



16. *Judas confesses that he had betrayed the Innocent, and destroys himself.*

THEN Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, “I have sinned in that I have betrayed the innocent blood.” And they said, “What is that to us? see thou to that.” And



he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, “It is not lawful for to put them into the treasury, because it is the price of blood.” And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy (Zachariah) the prophet, saying, “And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter’s field, as the Lord appointed me.”

17. Christ is led away to Calvary to be crucified.

AND as they led him away, they laid hold upon one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people and of women, which also bewailed and lamented him. But Jesus, turning unto them,



said, “Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?” And there were also two other malefactors led with him to be put to death. And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall: and, when he had tasted thereof, he would not drink.

18. *Jesus is crucified. What happened while he hung alive upon the Cross.*

AND the soldiers crucified him, and took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, “Let us not rend it, but cast lots for it, whose it shall be:” that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture did they cast lots. These things, therefore, the soldiers did. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, “Write not, The King of the Jews; but that he said, I am King of the Jews.” Pilate answered, “What I have written, I have written.” And it was the third hour, and they crucified him. And with him they crucify two thieves; the one on his right hand, the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. Then said Jesus, “Father, forgive them; for they know not what they do.” And they parted his raiment, and cast lots. And the people stood beholding. And they that passed by reviled him, wagging their heads, and saying, “Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.” Likewise also the chief priests mocking him, with the scribes and elders, said, “He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.” And the soldiers also mocked him, coming to him, and offering him vinegar. And saying, “If thou be the King of the Jews, save thyself.” And one of the malefactors which were hanged, railed on him, saying, “If thou be Christ, save thyself and us.” But the other answering,

rebuked him, saying, “ Dost not thou fear God, seeing thou art in the same condemnation ? and we indeed justly : for we receive the due reward of our deeds : but this man hath done nothing amiss.” And he said unto Jesus, “ Lord, remember me when thou comest into thy kingdom.” And Jesus said unto him, “ Verily I say unto thee, To-day shalt thou be with me in paradise.” Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, “ Woman, behold thy son !” Then saith he to the disciple, “ Behold thy mother !” And from that hour that disciple took her unto his own home.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, “ Eli, Eli, lama sabachthani ?” that is to say, “ My God, my God, why hast thou forsaken me ?” Some of them that stood there, when they heard that, said, “ This man calleth for Elias.” After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, “ I thirst.” Now there was set a vessel full of vinegar: and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, “ Let be, let us see whether Elias will come to save him.” Jesus, when he had cried again with a loud voice, said, “ Father, into thy hands I commend my spirit :” and, having said thus, he bowed his head, and gave up the ghost.







19. *The Events at Jesus' Death, and which followed it.*

AND, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ; and the graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and that he so cried out, and gave up the ghost, they feared greatly, saying, “Truly this was the Son of God.” And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

And all his acquaintance, and the women, stood afar off, beholding these things, among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, which followed Jesus from Galilee, ministering unto him : and many other women which came up with him unto Jerusalem.

The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And now when the even was come, there came a rich man named Joseph, of Arimathea, a city of the Jews, a counsellor ; and he was a good man and a just ; who also himself waited for the kingdom of God : the same had not consented to the counsel and deed of them. Joseph, being

a disciple of Jesus, but secretly, for fear of the Jews, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pounds



weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, hewn out of a rock, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation-day. And Joseph rolled a great stone unto the door of the sepulchre, and departed. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid, and they returned, and prepared spices and ointments: and rested the sabbath-day according to the commandment. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

20. *The Events of the Day after the Crucifixion.*

Now the next day, that followed the day of the preparation, the chief priests and pharisees came together unto Pilate, saying, “Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.” Pilate said unto them, “Ye have a watch: go your way, make it as



sure as ye can.” So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

PART VII.

1. *The Visit of the first Party of Women to the Sepulchre of Christ.*

AND very early in the morning, the first day of the week, they [Mary Magdalene, the other Mary, and Salome] came unto the sepulchre at the rising of the sun.* And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

And they said among themselves, “Who shall roll us away the stone from the door of the sepulchre?” And when they looked, they saw that the stone was rolled away: for it was very great. Then she [Mary Magdalene] runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him.” And [Salome and the other Mary] entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, “Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.” And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

* The reader should bear in mind the form of the sepulchre of Christ while reading the account respecting the visits of the women and disciples to it.

The holy sepulchre consisted of two parts, the porch or antichamber, a room about nine feet square, capable of holding about a dozen persons, from which a narrow passage not exceeding three feet in height, and two in breadth, led into the inner vault or tomb where the body was deposited, and which was eight feet long by seven feet wide. See *Townsend*.

2. Peter and John arrive at the Sepulchre.

PETER therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the



other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead.

3. Jesus appears to Mary Magdalene.

THEN the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping. and, as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She,

supposing him to be the gardener, saith unto him, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” Jesus saith unto her, “Mary.” She turned herself, and saith unto him, “Rabboni;” which is to say, Master. Jesus saith unto her, “Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

4. Jesus appears to the Disciples.

AND as they went to tell his disciples, behold, Jesus met them, saying, “All hail.” And they came and held him by the feet, and worshipped him. Then said Jesus unto them, “Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

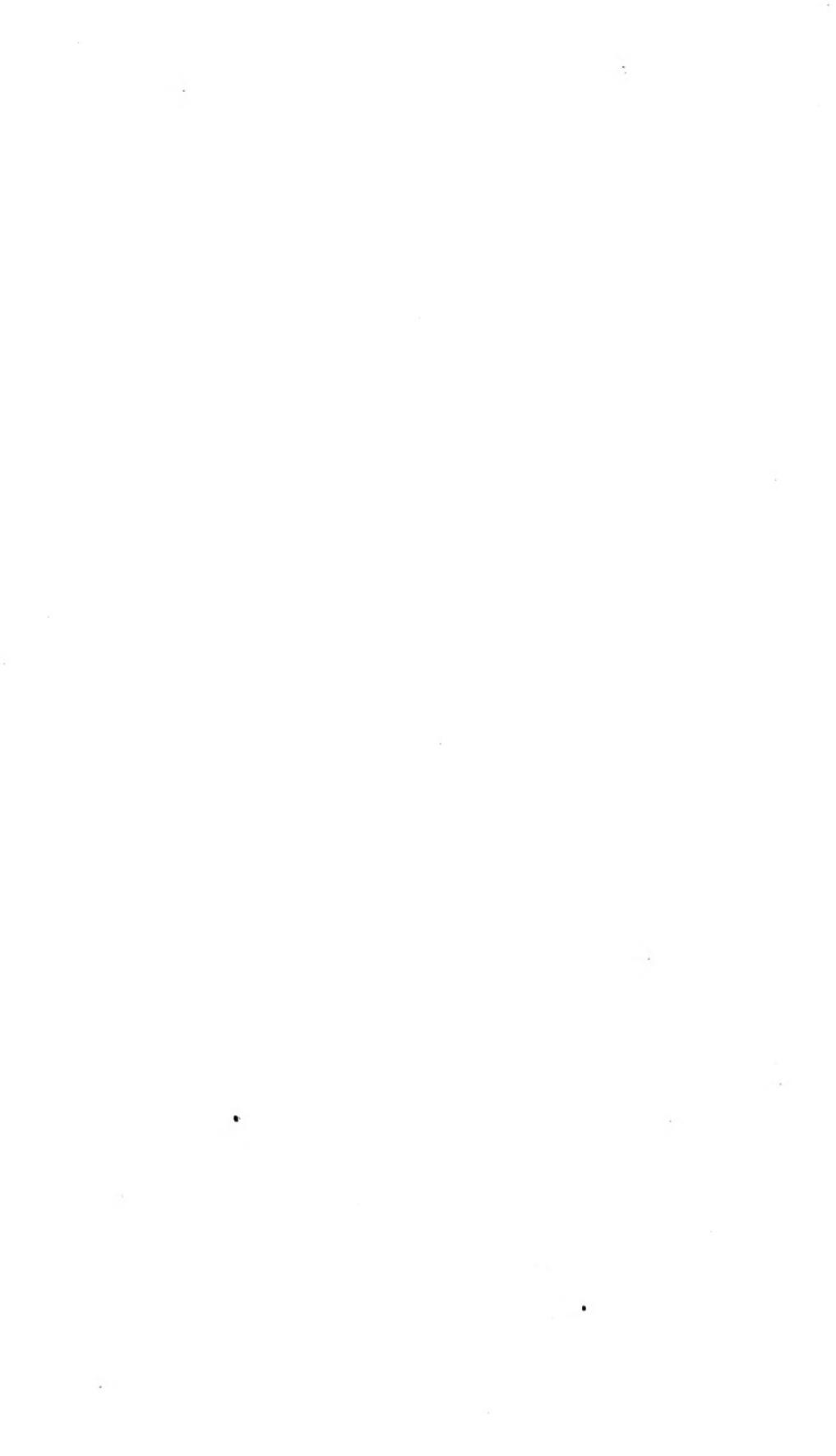
5. The Roman Soldiers, and the Jewish Rulers.

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, “Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor’s ears, we will persuade him, and secure you.” So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

6. The second Party of Women visit the Sepulchre.

Now upon the first day of the week, very early in the morning, they [Joanna, with other Galilean women] came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, “Why seek ye the living among the dead? he is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be deli-





vered into the hands of sinful men, and be crucified, and the third day rise again." And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran [again] unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

7. Jesus appears to two Disciples on their way to Emmaus, and converses with them.



AND behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And the one of them, whose name was Cleopas, answering, said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not." Then said he unto them, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, "Abide with us: for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them saying, "The

Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and how he was known of them in breaking of bread.

8. Jesus appears to the other Apostles while Thomas was absent.

AND as they thus spake, Jesus himself stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them. Then said Jesus to them again, "Peace be unto you: as my Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained."

9. Jesus appears again to the Apostles, Thomas being present.

BUT Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger, and

behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing.” And Thomas answered and said unto him, “ My Lord and my



God.” Jesus saith unto him, “ Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.” And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

10. The Apostles go into Galilee. Jesus manifests himself there at various times to them.

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came and spake unto them, saying, “ All power is given unto me in heaven and in earth.”

After these things Jesus showed himself again to his disciples at the sea of Tiberias ; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the

sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, "Children, have ye any meat?" They answered him, "No." And he said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast, therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which



ye have now caught." Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, "Come and dine." And none of the disciples durst ask him, "Who art thou?" knowing that it was the Lord. Jesus then cometh, and taketh

bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord: thou knowest that I love thee." He saith unto him, "Feed my lambs." He saith to him again the second time, "Simon, son of Jonas, lovest thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep." He saith unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shall stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, "Follow me." Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, "Lord, which is he that betrayeth thee?" Peter seeing him saith to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me." Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, "If I will that he tarry till I come, what is that to thee?" This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

11. Jesus instructs his Apostles concerning the preaching of Repentance and Remission of Sins.

AND he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the

scriptures, and said unto them, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And, behold, I send the promise of my Father upon you: and these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover. But tarry ye in the city of Jerusalem, until ye be endued with power from on high. And, lo, I am with you alway, even unto the end of the world. Amen.”

12. *The Ascension of Christ. The Apostles preach the glad Tidings of the Gospel.*

So then, after the Lord had spoken unto them, he led them out as far as to Bethany, and he lifted up his hands, and



blessed them. And it came to pass, while he blessed them, he was received up into heaven, and sat on the right hand of God.

And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Amen.



THE ACTS OF THE APOSTLES.

Proofs of Christ's Resurrection.

ACTS I. 1...5.

(A. D. 33.) THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "which," saith he, "ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Christ's Ascension.

ACTS I. 6...11.

WHEN they therefore were come together, they asked of him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The Apostles unite in Prayer.

ACTS I. 12...14.

THEN returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Matthias chosen in the Place of Judas.

ACTS I. 15...26.

AND in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, 'Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.' Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas

by transgression fell, that he might go to his own place." And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The Descent of the Holy Spirit at the Day of Pentecost.

ACTS II. 1...4.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Apostles speak in various Languages.

ACTS II. 5...13.

AND there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God?" And they were all amazed, and were in doubt, saying one to another, "What meaneth this?" Others mocking said, "These men are full of new wine."

Peter's Address to the Jews.

ACTS II. 14...36.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, "Ye men of Judea, and all ye

that dwell at Jerusalem, be this known unto you, and hearken to my words : for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel ; ‘ And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants and on my hand-maidens I will pour out in those days of my Spirit ; and they shall prophesy : and I will shew wonders in heaven above, and signs in the earth beneath : blood, and fire, and vapour of smoke : the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come : and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know : him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain : whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it. For David speaketh concerning him, ‘ I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved : therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope : because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.’ Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he

hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.' Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Three thousand Souls converted.

ACTS II. 37...42.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Piety and Affection of the Disciples.

ACTS II. 43...47.

AND fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

A lame Man healed by Peter and John.

ACTS III. 1...11.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, "Look on us." And he gave heed unto them, expecting to receive something of them. Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he took him by the right hand, and lifted him up: and



immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them

into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Peter again addresses the People.

ACTS III. 12...26.

AND when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.' Yea, and

192 PETER'S ADDRESS TO THE SANHEDRIM.

all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ‘And in thy seed shall all the kindreds of the earth be blessed.’ Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Peter and John imprisoned.

ACTS IV. 1...4.

AND as they spake unto the people, the priests, and the captain of the temple, and the sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Peter's Address to the Sanhedrim.

ACTS IV. 5...14.

AND it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, “By what power, or by what name, have ye done this?” Then Peter, filled with the Holy Ghost, said unto them, “Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we

must be saved." Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it.

Peter and John refuse to be silenced.

ACTS IV. 15...22.

BUT when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name." And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

The Believers unite in Prayer and Praise, of which God signifies his Acceptance.

ACTS IV. 23...31.

AND being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, 'Why did the heathen rage, and the people imagine vain things? the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his

Christ.' For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Union of the Believers.

ACTS IV. 32...37.

AND the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

The Death of Ananias and Sapphira.

ACTS V. 1...11.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was



it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, "Tell me whether ye sold the land for so much?" And she said, "Yea, for so much." Then Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." Then fell she down straightway at his feet, and yielded up the ghost:



and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

State of the Church at this Time.

ACTS v. 12...16.

AND by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Apostles imprisoned, and liberated by an Angel.

ACTS v. 17...25.

THEN the high priest rose up, and all they that were with him, (which is the sect of the sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, "Behold, the men whom ye put in prison are standing in the temple, and teaching the people."

Testimony of the Apostles before the Council.

ACTS V. 26. .33.

THEN went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, “Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” Then Peter and the other apostles answered and said, “We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” When they heard that, they were cut to the heart, and took counsel to slay them.

Gamaliel’s Advice. The Apostles are dismissed.

ACTS V. 34...42.

THEN stood there up one in the council, a pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, “Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.” And to him they agreed: and when they had called the apostles, and

beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Appointment of seven Deacons.

ACTS VI. 1...7.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, “It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.” And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Stephen falsely accused of Blasphemy.

ACTS VI. 8...15.

AND Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, “We have heard him speak blasphemous words against Moses, and against God.” And they stirred up the people, and the

elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, “ This man ceaseth not to speak blasphemous words against this holy place, and the law : for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.” And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Stephen's Defence.

Acts VII. 1...50.

THEN said the high priest, “ Are these things so ?” And he said, “ Men, brethren, and fathers, hearken ; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, ‘ Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.’ Then came he out of the land of the Chaldeans, and dwelt in Charran : and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, ‘ That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge,’ said God : ‘ and after that shall they come forth, and serve me in this place.’ And he gave him the covenant of circumcision : and so Abraham begat Isaac, and circumcised him the eighth day ; and Isaac begat Jacob ; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt : but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt ; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction : and our fathers found no sustenance. But when Jacob heard that there was

corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, 'Sirs, ye are brethren; why do ye wrong one to another?' But he that did his neighbour wrong thrust him away, saying, 'Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?' Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, 'I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.' Then Moses trembled, and durst not behold. Then said the Lord to him, 'Put off thy shoes from thy feet: for the place where

thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.' This Moses whom they refused, saying, 'Who made thee a ruler and a judge?' the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.' This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, 'Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.' And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, 'O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.' Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 'Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?'

Stephen reproves the Jews for the Death of Christ.

ACTS VII. 51...53.

“YE stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.”

Stephen, praying for his Murderers, is stoned to death.

ACTS VII. 54...60.

WHEN they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” Then they cried out with a loud voice, and stopped their ears, and



ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes

at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, "Lord Jesus, receive my spirit." And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep.

Saul persecutes the Church.

ACTS VIII. 1...4.

(A. D. 34.) AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word.

Philip's Success at Samaria. Simon the Sorcerer baptized.

ACTS VIII. 5...13.

THEN Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Hypocrisy of Simon Magus detected.

ACTS VIII. 14...25.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Philip and the Ethiopian Eunuch.

ACTS VIII. 26...40.

AND the angel of the Lord spake unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, "Go near, and join thyself to this chariot." And Philip ran thither to him, and heard him read the prophet

Esaias, and said, "Understandest thou what thou readest?" And he said, "How can I, except some man should guide



me?" And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, "See, here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

Conversion of Saul.

ACTS IX. 1...9.

(A. D. 35.) AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord!" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." And he trembling and astonished, said, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do." And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

Saul is baptized.—He preaches Christ.

ACTS IX. 10...22.

AND there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision, "Ananias." And he said, "Behold, I am here, Lord." And the Lord said unto him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my



name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." And Ananias went his way, and entered into the house; and putting his hands on him said,



" Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; " Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

Saul is persecuted at Damascus, and goes to Jerusalem.

ACTS IX. 23...31.

(A. D. 37.) AND after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come



to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and

disputed against the Grecians : but they went about to slay him. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Peter cures Aeneas.

ACTS IX. 32...35.

(A. D. 38.) AND it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, “Aeneas, Jesus Christ maketh thee whole : arise, and make thy bed.” And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

Dorcas raised to Life.

ACTS IX. 36...43.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed ; and turning him to the body said, “Tabitha, arise.” And she opened her eyes : and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he

presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Cornelius directed to send for Peter.

ACTS X. 1...8.

(A. D. 41.) THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, "Cornelius." And when he looked on him, he was afraid, and said, "What is it, Lord?" And he said unto him, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

Peter's Vision.

ACTS IX. 9...18.

ON the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, "Rise, Peter; kill, and eat." But Peter said, "Not so, Lord; for I have never eaten any thing that is common or unclean." And the voice spake unto him

again the second time, “ What God hath cleansed, that call not thou common.” This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon’s house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

Peter goes to Cornelius.

ACTS X. 19...33.

WHILE Peter thought on the vision, the Spirit said unto him, “ Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.” Then Peter went down to the men which were sent unto him from Cornelius; and said, “ Behold, I am he whom ye seek: what is the cause wherefore ye are come?” And they said, “ Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.” Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, “ Stand up; I myself also am a man.” And as he talked with him, he went in, and found many that were come together. And he said unto them, “ Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?” And Cornelius said, “ Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, ‘ Cornelius, thy prayer is heard, and

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thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the sea side: who, when he cometh, shall speak unto thee.' Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

Peter's Discourse to Cornelius.

ACTS x. 34...43.

THEN Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Cornelius and his Friends receive the Holy Ghost, and are baptized.

ACTS x. 44...48.

WHILE Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came

with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Peter's Vindication of his Conduct.

ACTS XI. 1...18.

(A. D. 41.) AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, "Thou wentest in to men uncircumcised, and didst eat with them." But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, 'Arise, Peter; slay and eat.' But I said, 'Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.' But the voice answered me again from heaven, 'What God hath cleansed, that call not thou common.' And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, 'Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved.' And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remem-

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bered I the word of the Lord, how that he said, ‘John indeed baptized with water; but ye shall be baptized with the Holy Ghost.’ Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?’ When they heard these things, they held their peace, and glorified God, saying, “Then hath God also to the Gentiles granted repentance unto life.”

Success of the Gospel at Antioch.

ACTS XI. 19...21.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Barnabas sent to Antioch.

ACTS XI. 22...24.

(A. D. 42.) THEN tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

The Disciples named Christians. A Famine foretold.

Relief sent to Judea.

ACTS XI. 25...30.

(A. D. 43, 44.) THEN departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him

unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea : which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Martyrdom of James, and Imprisonment of Peter.

ACTS XII. 1...5.

(A. D. 44.) Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him ; intending after Easter to bring him forth to the people. Peter therefore was kept in prison : but prayer was made without ceasing of the church unto God for him.

Peter delivered from Prison by an Angel.

ACTS XII. 6...11.

AND when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, "Arise up quickly." And his chains fell off from his hands. And the angel said unto him, "Gird thyself, and bind on thy sandals." And so he did. And he saith unto him, "Cast thy garment

about thee, and follow me." And he went out, and followed him ; and wist not that it was true which was done by the



angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. And when Peter was come to himself, he said, " Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Peter proceeds to the House of Mary. Herod's Rage.

ACTS XII. 12...19.

AND when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, " Thou art mad." But she constantly affirmed that it was even so. Then said they, " It is his angel." But Peter

continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, "Go shew these things unto James, and to the brethren." And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

The Death of Herod.

ACTS XII. 20...25.

AND Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, "It is the voice of a god, and not of a man." And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

The Mission of Paul and Barnabas.

ACTS XIII. 1...3.

(A. D. 45.) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away.

Elymas the Sorcerer.

ACTS XIII. 4...13.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, “ O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt



be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy,

when he saw what was done, believed, being astonished at the doctrine of the Lord. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Paul's Discourse at Antioch.

ACTS XIII. 14...41.

BUT when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the Law and the Prophets the rulers of the synagogue sent unto them, saying, “Ye men and brethren, if ye have any word of exhortation for the people, say on.” Then Paul stood up, and beckoning with his hand said, “Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, ‘I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.’ Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, ‘Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.’ Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have

fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, 'Thou art my Son, this day have I begotten thee.' And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, 'I will give you the sure mercies of David.' Wherefore he saith also in another psalm, 'Thou shalt not suffer thine Holy One to see corruption.' For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

Paul preaches to the Gentiles. He is persecuted by the Jews.

ACTS XIII. 42...52.

AND when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes,

they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, “It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, ‘I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.’” And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

Paul and Barnabas at Iconium.

ACTS XIV. 1...7.

(A. D. 45, 46.) AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

A Cripple healed at Lystra. The People would have sacrificed to Paul and Barnabas.

ACTS XIV. 8...18.

AND there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, "Stand upright on thy feet." And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men." And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Paul stoned at Lystra. The Churches revisited.

ACTS XIV. 19...28.

AND there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many,



they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

The Controversy raised by Judaizing Teachers.

ACTS xv. 1...6.

(A. D. 51, 52.) AND certain men which came down from Judea taught the brethren, and said, “ Except ye be circumcised after the manner of Moses, ye cannot be saved.” When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the pharisees which believed, saying, “ That it was needful to circumcise them, and to command them to keep the law of Moses.” And the apostles and elders came together for to consider of this matter.

The Council at Jerusalem.

ACTS XV. 7...21.

(A. D. 52.) AND when there had been much disputing, Peter rose up, and said unto them, “ Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, “ Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, ‘ After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.’ Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.”

The Letter from the Council.

ACTS XV. 22...31.

THEN pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; “The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ‘Ye must be circumcised, and keep the law:’ to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.” So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation.

The Contention between Paul and Barnabas.

ACTS XV. 32...41.

(A. D. 52, 53.) AND Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And some days after Paul said unto Barnabas, “Let us go again and visit our brethren in every city where we have

preached the word of the Lord, and see how they do.” And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

Paul takes Timothy to be his Assistant.

ACTS XVI. 1...5.

(A. D. 53.) THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

Paul proceeds to Macedonia. The Conversion of Lydia.

ACTS XVI. 6...15.

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, “Come over into Macedonia, and help us.” And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we

came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named



Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, “If ye have judged me to be faithful to the Lord, come into my house, and abide there.” And she constrained us.

An evil Spirit cast out. Paul and Silas scourged and imprisoned.

ACTS XVI. 16...24.

AND it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, “These men are the servants of the most high God, which shew unto us the way of salvation.” And this did she many days. But Paul, being

grieved, turned and said to the spirit, “ I command thee in the name of Jesus Christ to come out of her.” And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, “ These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans.” And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

The Conversion of the Jailor at Philippi.

ACTS XVI. 25...34.



AND at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing

the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, “Do thyself no harm: for we are all here.” Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, “Sirs, what must I do to be saved?” And they said, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Paul and Silas released.

ACTS XVI. 35...40.

AND when it was day, the magistrates sent the serjeants, saying, “Let those men go.” And the keeper of the prison told this saying to Paul, “The magistrates have sent to let you go: now therefore depart, and go in peace.” But Paul said unto them, “They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.” And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Paul at Thessalonica.

ACTS XVII. 1...9.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the

scriptures, opening and alledging, that “ Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ.” And some of them believed, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, “ These that have turned the world upside down are come hither also ; whom Jason hath received : and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus.” And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

The noble Conduct of the Bereans.

ACTS XVII. 10...15.

AND the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.



Paul at Athens.

ACTS XVII. 16...21.

(A. D. 54.) Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, "What will this babbler say?" other some, "He seemeth to be a setter forth of strange gods :" because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, " May we know what this new doctrine, whereof thou speakest, is ? for thou bringest certain strange things to our ears : we would know therefore what these things mean." (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Paul preaches at Athens.

ACTS XVII. 22...31.

THEN Paul stood in the midst of Mars' hill, and said, " Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : for in him we live, and move, and have our being ; as certain also of your own poets have said, ' For we are also his offspring.' Forasmuch then as

we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The contemptuous Conduct of the Athenians.

ACTS XVII. 32...34.

AND when they heard of the resurrection of the dead, some mocked: and others said, "We will hear thee again of this matter." So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Paul at Corinth, with Aquila and Priscilla.

ACTS XVIII. 1...6.

AFTER these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

Paul continues to preach at Corinth.

ACTS XVIII. 7...11.

AND he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." And he continued there a year and six months, teaching the word of God among them.

Paul before Gallio.

ACTS XVIII. 12...17.

(A.D. 55 ending.) AND when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, "This fellow persuadeth men to worship God contrary to the law." And when Paul was now about to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters." And he drove them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

Paul visits Jerusalem.

ACTS XVIII. 18...23.

(A.D. 55, 56.) AND Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there; but he himself

entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not ; but bade them farewell, saying, “ I must by all means keep this feast that cometh in Jerusalem : but I will return again unto you, if God will.” And he sailed from Ephesus. And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

Apollos teaches at Ephesus and in Achaia.

ACTS XVIII. 24...28.

(A. D. 56.) AND a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord ; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace : for he mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was Christ.

Paul instructs the Disciples of John at Ephesus.

ACTS XIX. 1...7.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus : and finding certain disciples, he said unto them, “ Have ye received the Holy Ghost since ye believed ?” And they said unto him, “ We have not so much as heard whether there be any Holy Ghost.” And he said unto them, “ Unto what then were ye baptized ?” And they said, “ Unto John’s baptism.” Then said Paul, “ John verily baptized with the baptism of repentance, saying unto the

people that they should believe on him which should come after him, that is, on Christ Jesus." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied. And all the men were about twelve.

Paul teaches at Ephesus.

ACTS XIX. 8...12.

(A. D. 57.) AND he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years ; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul : so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

The Jewish Exorcists disgraced. Some of the Ephesians burn their evil Books.

ACTS XIX. 13...20.

(A. D. 58.) THEN certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preacheth." And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye?" And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds.

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

The Tumult at Ephesus.

ACTS XIX. 21...31.

(A. D. 59.) AFTER these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, I must also see Rome.” So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, “Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.” And when they heard these sayings, they were full of wrath, and cried out, saying, “Great is Diana of the Ephesians.” And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

The Tumult appeased.

ACTS XIX. 32...41.

SOME therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians." And when the townclerk had appeased the people, he said, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse." And when he had thus spoken, he dismissed the assembly.

Paul's Journeys.

ACTS XX. 1...6.

(A. D. 59, 60.) AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of

Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Eutychus restored to Life.

ACTS XX. 7...12.

(A. D. 60.) AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third



loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, "Trouble not your-

selves ; for his life is in him." When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

Paul's Journies towards Jerusalem.

ACTS XX. 13...16.

AND we went before to ship, and sailed unto Assos, there intending to take in Paul : for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next day over against Chios ; and the next day we arrived at Samos, and tarried at Trogylgium ; and the next day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia : for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul's Discourse to the Elders of Ephesus.

ACTS XX. 17...35.

AND from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, " Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews : and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record

this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

Paul takes leave of the Elders of Ephesus.

ACTS XX. 36...38.



AND when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Paul's Voyage toward Jerusalem.

ACTS XXI. 1...7.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

Paul at Cesarea. The Prophecy of Agabus.

ACTS XXI. 8...14.



AND the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of

Philip the evangelist, which was one of the seven ; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, 'So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.'" And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, "What mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

Paul at Jerusalem. He is persuaded to join in ceremonial Observances.

ACTS XXI. 15...26.

AND after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James ; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, "Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law : and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore ? the multitude must needs come together : for they will hear that thou art come. Do therefore this that we say to thee : We have four men which have a vow on them ; them take, and purify thyself with them, and be at charges with them, that they may shave their heads : and all may know that those things, whereof

they were informed concerning thee, are nothing ; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.” Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Paul, endangered by a Tumult of the Jews, is rescued by the Romans.

ACTS XXI. 27...40.

AND when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, “Men of Israel, help : This is the man, that teacheth all men every where against the people, and the law, and this place : and further brought Greeks also into the temple, and hath polluted this holy place.” (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together : and they took Paul, and drew him out of the temple : and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immedately took soldiers and centurions, and ran down unto them : and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains ; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, “Away with him.” And as Paul was to be led into the castle, he said unto the chief

captain, "May I speak unto thee?" Who said, "Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people." And when he had given him licence, Paul stood on the stairs, and beckoned



with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Paul's Account of his Conversion.

ACTS XXII. 1...11.

"MEN, brethren, and fathers, hear ye my defence which I make now unto you." (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women.

As also the high priest doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, ‘Saul, Saul, why persecutest thou me?’ And I answered, ‘Who art thou, Lord?’ And he said unto me, ‘I am Jesus of Nazareth, whom thou persecutest.’ And they that were with me saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me. And I said, ‘What shall I do, Lord?’ And the Lord said unto me, ‘Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do.’ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

How Paul was directed to preach to the Gentiles.

ACTS XXII. 12...21.

“AND one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, ‘Brother Saul, receive thy sight.’ And the same hour I looked up upon him. And he said, ‘The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.’ And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ; and saw him saying unto me, ‘Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.’ And I said, ‘Lord, they know that I imprisoned and beat in every synagogue them that believed on thee : and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death,

and kept the raiment of them that slew him.' And he said unto me, 'Depart: for I will send thee far hence unto the Gentiles.'"

The Rage of the Jews. Paul pleads that he is a Roman Citizen.

ACTS XXII. 22...30.

AND they gave him audience unto this word, and then lifted up their voices, and said, "Away with such a fellow from the earth: for it is not fit that he should live." And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" When the centurion heard that, he went and told the chief captain, saying, "Take heed what thou doest: for this man is a Roman." Then the chief captain came, and said unto him, "Tell me, art thou a Roman?" He said, "Yea." And the chief captain answered, "With a great sum obtained I this freedom." And Paul said, "But I was free born." Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Paul's Defence before the Sanhedrim.

ACTS XXIII. 1...5.

AND Paul, earnestly beholding the council, said, "Men and brethren, I have lived in all good conscience before God until this day." And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, "God shall smite thee, thou whited

wall : for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" And they that stood by said, " Revilest thou God's high priest?" Then said Paul, " I wist not, brethren, that he was the high priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'"

Paul's Defence. He receives a divine Assurance that he shall go to Rome.

ACTS XXIII. 6...11.

But when Paul perceived that the one part were sadducees, and the other pharisees, he cried out in the council, " Men and brethren, I am a pharisee, the son of a pharisee: of the hope and resurrection of the dead I am called in question." And when he had so said, there arose a dissension between the pharisees and the sadducees: and the multitude was divided. For the sadducees say that there is no resurrection, neither angel, nor spirit: but the pharisees confess both. And there arose a great cry: and the scribes that were of the pharisees' part arose, and strove, saying, " We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, " Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

The Jews conspire to kill Paul. Lysias sends him to Cesarea.

ACTS XXIII. 12...24.

AND when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, " We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with

the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, "Bring this young man unto the chief captain: for he hath a certain thing to tell him." So he took him, and brought him to the chief captain, and said, "Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee." Then the chief captain took him by the hand, and went with him aside privately, and asked him, "What is that thou hast to tell me?" And he said, "The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee." So the chief captain then let the young man depart, and charged him, "See thou tell no man that thou hast shewed these things to me." And he called unto him two centurions, saying, "Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor."

Lysias' Letter to Felix.

ACTS XXIII. 25...35.

AND he wrote a letter after this manner: "Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing

laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.” Then the soldiers, as it was commanded them,



took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; “I will hear thee,” said he, “when thine accusers are also come.” And he commanded him to be kept in Herod’s judgment hall.

The Oration of Tertullus against Paul.

ACTS XXIV. 1...9.

AND after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, “Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious

unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things whereof we accuse him." And the Jews also assented, saying that these things were so.

Paul's Defence before Felix.

ACTS XXIV. 10...21.

THEN Paul, after that the governor had beckoned unto him to speak, answered, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, 'Touching the resurrection of the dead I am called in question by you this day.'"

Felix trembles at the Reasoning of Paul.

ACTS XXIV. 22...27.

(A. D. 60, 62.) AND when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, "When Lysias the chief captain shall come down, I will know the uttermost of your matter." And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judg-



ment to come, Felix trembled, and answered, "Go thy way for this time; when I have a convenient season, I will call for thee." He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Paul before Festus. He appeals to Cesar.

ACTS XXV. 1...12.

(A. D. 62.) Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. "Let them therefore," said he, "which among you are able, go down with me, and accuse this man, if there be any wickedness in him." And when he had tarried among them more than ten days, he went down into Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, "Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all." But Festus, willing to do the Jews a pleasure, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Then said Paul, "I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar." Then Festus, when he had conferred with the council, answered, "Hast thou appealed unto Cesar? unto Cesar shalt thou go."

Festus confers with Agrippa respecting Paul.

ACTS XXV. 13...27.

AND after certain days king Agrippa and Bernice came unto Cesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king,

saying, “There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, ‘It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.’ Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.” Then Agrippa said unto Festus, “I would also hear the man myself.” “To morrow,” said he, “thou shalt hear him.” And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus’ commandment Paul was brought forth. And Festus said, “King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.”

Paul's Defence before Agrippa.

ACTS XXVI. 1...11.

THEN Agrippa said unto Paul, “Thou art permitted to speak for thyself.” Then Paul stretched forth the hand, and answered for himself: “I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Paul's Account of his Conversion and preaching to the Gentiles.

ACTS XXVI. 12...23.

“ WHEREUPON as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew



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tongue, ‘Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.’ And I said, ‘Who art thou, Lord?’ And he said, ‘I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.’ Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”

Festus and Agrippa convinced of Paul's Innocence.

ACTS XXVI. 24...32.

AND as he thus spake for himself, Festus said with a loud voice, “Paul, thou art beside thyself; much learning doth make thee mad.” But he said, “I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.” Then Agrippa said unto Paul, “Almost thou persuadest me to be a Christian.” And Paul said, “I would to God, that not only thou, but also all that hear me this day, were both almost, and

altogether such as I am, except these bonds." And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, "This man doeth nothing worthy of death or of bonds." Then said Agrippa unto Festus, "This man might have been set at liberty, if he had not appealed unto Cesar."

Paul's Voyage towards Rome.

ACTS XXVII. 1...11.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus' band. And entering into a ship at Adramyttium, we launched, meaning to sail by the coasts of Asia: one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them. "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

Paul and his Companions endangered by a Tempest.

ACTS XXVII. 12...20.

AND because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship: and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship: and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

Paul receives a Divine Assurance of Safety.

ACTS XXVII. 21 ..29.

BUT after long abstinence Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, 'Fear not, Paul; thou must be brought before Cesir: and, lo, God hath given thee all them that sail with thee.' Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." But when the fourteenth night was come,

as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country ; and sounded, and found it twenty fathoms : and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

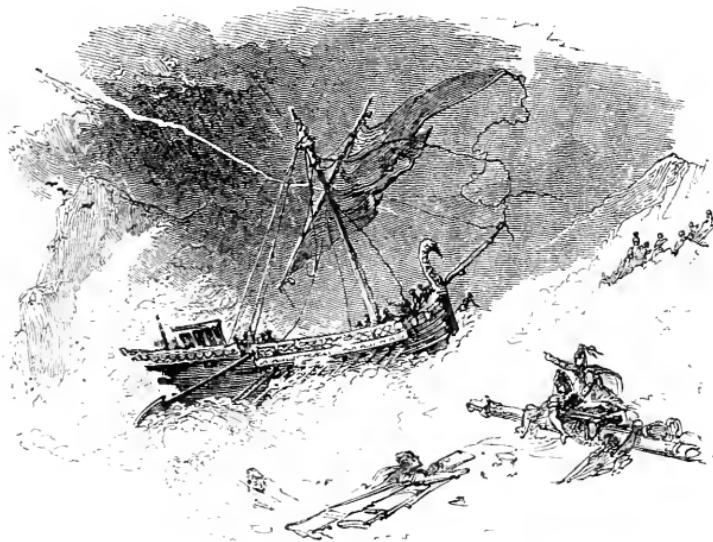
Paul shipwrecked.

ACTS XXVII. 30...44.

AND as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, “ Except these abide in the ship, ye cannot be saved.” Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, “ This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat : for this is for your health : for there shall not an hair fall from the head of any of you.” And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land ; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers’ counsel was to kill the prisoners, lest any of them should swim out and



escape. But the centurion, willing to save Paul, kept them from their purpose ; and commanded that they which could



swim should cast themselves first into the sea, and get to land. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Paul kindly received at Melita.

ACTS XXVIII. 1...10.

AND when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, “ No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.” And he shook off the beast into the fire, and felt no harm. Howbeit they looked

when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Paul arrives at Rome.

ACTS XXVIII. 11...16.

(A. D. 63.) AND after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Paul's Conference with the Jews at Rome.

ACTS XXVIII. 17...22.

AND it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, “ Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had

examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said unto him, "We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against."

Paul preaches the Gospel to the Jews at Rome, and abides there a Prisoner in his own hired House.

ACTS XXVIII. 23...31.

(A. D. 63—65.) AND when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening. And some



believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spake

the Holy Ghost by Esaias the prophet unto our fathers, saying, ‘Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.’ Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.” And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

